22 a

THE HISTORIE OF The Damnable Life, and deserued Death of Doctor Iohn Faustus.

Newly imprinted, and in conuenient places, imperfect matter amended: according to the true Copie printed at Franckfort, and translated into English by P. F. Gent.

Seene and allowed.

LONDON,
Printed by *E. Allde*, for *Edward White*, and are to be solde at his Shop neere the little North doore of Saint *Paules Church*, at the Signe of the Gun.
1610.

A Discourse of the most famous Doctor *Iohn Faustus* of *Wittenberge* in *Germanie* Coniurer, and Necromancer: wherein is declared many strange things that he himselfe had seene and done in the earth and in the ayre, with his bringing vp, his Trauels, Studies, and last end.

Of his Parentage and Birth.

Chap. I.

IOHN Faustus borne in the Towne of Rhode, being in the Prouince of Weimer in Germany, his father a poore husbandman, and not able well to bring him vp: but hauing an vncle at Wittenberge, a rich man and without issue, toke this Faustus from his father, and made him his heire, insomuch that his father was no more troubled with him, for he remayned with his Vncle at Witteberg where he was kept at the Vniuersitie in the same Citie, to study Diuinitie: but Faustus being of a naughtie minde and otherwise addicted, applyed not his studies, but toke himselfe to other exercises, the which his Vncle oftentimes hearing, rebuked him for it. As Eliah oftentimes rebuked his children for sinning against the Lord, euen so this good man laboured to haue Faustus apply his studie of Diuinitie, that hee might come to the knowledge of God and his Lawes. But it is manifest, that many vertuous Parents haue wicked children, as Cain Ruben, Absolon and such like, haue bin to their Parents: so this Faustus hauing godly parents, who seeing him to be of a toward witte, were very desirous to bring him vp in those vertuous studies, namely of Diuinitie: but hee gaue himselfe secretly to studie Necromancie and Coniuration, insomuch that few or none could perceiue his profession.

But to the purpose: Faustus continued at studie in the Vniuersitie, and was by the Rectors and fifteene Maisters after yeares examined how he had profited in his studies, & being found by them, that none for his time were able to argue with him in diuinitie, or for the excellencie of his wisedome to compare with him, with one consent they made him Doctor of Diuinitie. But doctor Faustus within short time after hee had obtained his degree, fell into such fantasies and deepe cogitations, that he was mocked of many, & of the most part of the Students was called the Speculator: and sometime hee would throwe the Scriptures from him, as though he had no care of his former profession: so that hee

began a moſt vngodly life, as hereafter more at large may appeare, for the old prouerbe ſaith; who can hold that will away? ſo who can holde Fauſtus from the diuell, that ſeekes after him with all his endeuor? For he accompanied himſelfe with diuers that were ſerne in thoſe diuelliſh artes, & that had the Chaldean, Perſian, Hebrew, Arabian & Greeke tongues, vſing figures, characters, coniurations, incantations, with many other ceremonies, belonging to theſe infernall arts, as necromãſie, charmes, ſoothſayings, witchcraft, inchantement, being delighted with their bookes, words and names ſo wel, that he ſtudied day & night therein: inſomuch that he could not abide to be called D of Diuinitie, but wared a worldly man, and named himſelfe an Aſtrologian, and a Mathematician: and for ſhadow ſometimes a phiſition, and did great cures, namely with herbs, roots, waters, drinks, receits, and clyſters. And without doubt he was paſſing wiſe, & excellent perfect in the holy Scriptures: but he that knoweth his maiſters will, and doth it not, is worthy to be beaten with many ſtripes. It is written, No man can ſerue two maiſters: and Thou ſhalt not tempt the Lord thy God: but Fauſtus threw all this in the wind, and made his ſoule of no eſtimation: regarding more his worldly pleaſures then the ioyes to come: therefore at the day of iudgement there is no hope of his redemption

How Doctor Fauſtus began to practiſe in his diueliſh Art, & how he coniured the diuell, making him to appeare & meet him on the morrow at his owne houſe. Chap. 2.

YOV haue heard before, that all Fauſtus mind was ſet to ſtudie the artes of Necromancie and Coniuration, the which exerciſe he followed day and night: and taking to him the winges of an Eagle, thought to flie ouer the whole world, and to know the ſecrets of heauen and earth: for his ſpeculation was ſo wonderfull, being expert in vſing his Vocabula, Figures, Characters, Coniurations, and other Ceremoniall actions, that in all the haſte hee put in practiſe to bring the diuell before him. And taking his way to a thicke Wood, neere to Wittenberg, called in the Germaine tongue Spiſſer Walt: that is in Engliſh the Spiſſers wood: (as Fauſtus would oftentimes boaſt of it amongſt his crue being in his follitie) hee came into the ſame wood towards euening into a croſſe-way, where he made with a wande a circle in the duſt, and within that many more circles and characters: and thus he paſt away the time vntill it was nine or tenne of the Clocke in the night, then began doctor Fauſtus to call on Mephoſtophiles the ſpirit, and to charge him in the name of Belzebub, to appeare there perſonally without any long ſtay: then preſently the diuell began

gan so great a rumor in the wood, as if heauen and earth would haue come together with wind, that trées bowed their tops to the ground: then fell the Diuell to bleare, as if the whole wood had beene full of Lyons, & sodainely about the circle ran the Diuell, as if a thousand waggons had beene running together on paued stones. After this, at the foure corners of the wood it thundred horribly, with such lightninges, as if the whole worlde to his séeming had beene on fire. Faustus all this while, halfe amazed at the Diuels so long tarrying, and doubting whether hee were best to abide any more such horrible coniuringes, thought to leaue his Circle, and depart: whereupon the Diuell made him such musicke of all sorts, as if the Nymphes themselues had beene in place: whereat Faustus was reuiued, and stood stoutly in his Circle, aspecting his purpose, and began againe to coniure the Spirit Mephostophiles, in the name of the Prince of Diuels, to appeare in his likenes: whereat sodainely ouer his head hung houering in the ayre a mightie Dragon: then cals Faustus againe after his diuellish manner, at which there was a monstrous crye in the Wood, as if hell had been open, and all the tormented soules crying to God for mercie: presently, not three fadome about his head, fell a flame in manner of a lightning, and changed it selfe into a Globe, yet Faustus feared it not, but did perswade himselfe that the Diuell should giue him his request, before hee would leaue. Oftentimes after to his companions he would boast that he had the stoutest head, vnder the cope of heauen at commaundement: whereat they answered, they knewe none stouter then the Pope, or Emperor: but Doctor Faustus said, the Head that is my Seruant, is aboue all on earth, and repeated certaine wordes out of S. Paul to the Ephesians, to make his argument good: The Prince of this worlde is vpon earth, and vnder heauen. Well, let vs come againe to his coniuration, where wee left him at his fierie Globe. Faustus vexed at the Spirits so long tarrying, vsed his charmes, with full purpose, not to depart before he had his intent, and crying on Mephostophiles the Spirite, sodainely the Globe opened, and sprung vp in height of a man, so burning a time, in the end it conuerted to the shape of a fierie man. This pleasant Beast ranne about the Circle a great while, and lastly appeared in the manner of a gray Fryer, asking Faustus, what was his request? Faustus commaunded, that the next morning at twelue of the clocke he should appeare to him at his house: but the Diuell would in no wise graunt: Faustus began againe to coniure him in the name of Belzebub, that hee should fulfill his request: whereupon the Spirit agreed and so they departed each one his way.

The conference of Doctor Fauſtus, with the Spirit Mephoſtophiles, the morning following at his owne houſe. Chap. 3

DOctor Fauſtus hauing commanded the ſpirit to be with him at his houre appointed, he came and appeared in his chamber, demaunding of Fauſtus what his deſire was? then began Doctor Fauſtus anew with him, to coniure him that he ſhould be obedient vnto him, and to anſwere him certaine articles, and to fulfill them in all points.

1. That the Spirit ſhould ſerue him and be obedient vnto him in all things that he aſked of him frō that houre, vntill the houre of his death.

2. Further, any thing that he deſired of him, he ſhould bring it to him.

3. Alſo, that in all Fauſtus his demaunds or interrogations, the Spirit ſhould tell him nothing but that which is true.

Hereupon the ſpirit anſwered, and laid his caſe forth, that he had no ſuch power of himſelfe, vntill hee had firſt giuen his Prince (that was ruler ouer him) to vnderſtand thereof, and to know if hee could obtayne ſo much of his Lord: therefore ſpeake further, that I may doe thy whole deſire to my prince, for it is not in my power to fulfil without his leaue. Shew me the cauſe why (ſaid Fauſtus?) The Spirit anſwered: Fauſtus, thou ſhalt vnderſtand, that with vs it is euen as well a kingdom as with you on earth: yea, we haue our rulers and ſeruants, as I my ſelfe am one, and we name our whole number the Legion: for although that Lucifer is thruſt and fallen out of heauen, through his pride and high minde, yet he hath notwithſtanding a legion of diuels at his commandement, that we call the Orientall Princes, for his power is great and infinite. Alſo there is an hoſte in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, wee muſt change and giue our ſelues vnto men to ſerue them at their pleaſure. It is alſo certayne, we haue neuer as yet opened vnto any man the trueth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift, or learned him any thing, except he promiſe to be ours.

Doctor Fauſtus vpon this aroſe where he ſate, & ſaid, I will haue my requeſt, and yet I will not be damned. The ſpirit anſwered, then ſhalt thou want thy deſire, & yet art thou mine: notwithſtanding if any man would detain thée, it is in vaine, for thy infidelity hath confounded thée.

Hereupon ſpake Fauſtus: get thée hence from me, and take S. Valentines farewell and Criſam with thée, yet I coniure thée that thou be here at euening, and bethinke thy ſelfe on that I haue aſked thée, and aſke thy princes councell therein. Mephoſtophiles the ſpirit thus anſwered, vaniſhed away, leauing Fauſtus in his ſtudy, where hee ſate

pondering

pondering with himselfe, how he might obtaine his request of the diuell without losse of his soule: yet fully was resolued in himselfe, rather then to want his pleasure, to doe whatsoeuer the spirit and his lord should condition vpon.

The second time of the Spirit appearing to Faustus in his house and their Parley. Chap. 4.

FAustus continued in his diuelish cogitations, neuer mouing out of the place where the spirit left him, such was his feruent loue to the diuell: the night approaching, this swift flying spirit appeared to Faustus, offering himselfe with all submission to his seruice, with full authoritie from his Prince to be whatsoeuer he would request, if so be Faustus would promise to be his: this answere I bring thee, and an answere must thou make by me againe, yet will I heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gaue him this answere, though faintly (for his soules sake) that his request was none other, but to become a diuell, or at the least a limbe of him, & that the spirit should agree vnto these articles as followeth.

1. That he might be a spirit in shape and qualitie.

2. That Mephostophiles should be his seruant, at his commandement.

3. That Mephostophiles should bring him any thing, and doe for him whatsoeuer.

4. That at all times he should be in his house, inuisible to all men, except onely to himselfe, and at his commandement to shew himselfe.

5. Lastly, that Mephostophiles should at all times appeare at his command, in what forme or shape soeuer he would.

Vpon these points the spirit answered Doctor Faustus, that all this should be graunted him and fulfilled, and more, if he would agree vnto him vppon certaine articles as followeth.

First, that Doctor Faustus should giue himselfe to the lord Lucifer body and soule.

Secondly, for confirmation of the same, he should make him a writing, written with his owne blood.

Thirdly, that he would be an enemie to all Christian people.

Fourthly, that he would deny the Christian beliefe.

Fiftly, that he let not any man chaunge his opinion, if so be any man should goe about to dissuade, or withdraw him from it.

Further, the Spirit promised Faustus to giue him certaine yeeres to liue in health and pleasure, and when such yeeres were expired, that they

The conference of Doctor Fauſtus, with the Spirit Mephoſtophiles, the morning following at his owne houſe. Chap. 3

DOctor Fauſtus hauing commanded the ſpirit to be with him at his houre appointed, he came and appeared in his chamber, demaunding of Fauſtus what his deſire was: then began Doctor Fauſtus anew with him, to coniure him that he ſhould be obedient vnto him, and to anſwere him certaine articles, and to fulfill them in all points.

1. That the Spirit ſhould ſerue him and be obedient vnto him in all things that he aſked of him cõ that houre, vntill the houre of his death.

2. Further, any thing that he deſired of him, he ſhould bring it to him.

3. Alſo, that in all Fauſtus his demaunds or interrogations, the Spirit ſhould tell him nothing but that which is true.

Hereupon the ſpirit anſwered, and laid his caſe forth, that he had no ſuch power of himſelfe, vntill hee had firſt giuen his Prince (that was ruler ouer him) to vnderſtand thereof, and to know if hee could obtayne ſo much of his Lord: therefore ſpeake further, that I may doe thy whole deſire to my prince, for it is not in my power to fulfil without his leaue. Shew me the cauſe why (ſaid Fauſtus?) The Spirit anſwered: Fauſtus, thou ſhalt vnderſtand, that with vs it is euen as well a kingdom as with you on earth: yea, we haue our rulers and ſeruants, as I my ſelfe am one, and we name our whole number the Legion: for although that Lucifer is thruſt and fallen out of heauen, through his pride and high minde, yet he hath notwithſtanding a legion of diuels at his commandement, that we call the Orientall Princes, for his power is great and infinite. Alſo there is an hoſte in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, wee muſt change and giue our ſelues vnto men to ſerue them at their pleaſure. It is alſo certayne, we haue neuer as yet opened vnto any man the trueth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift, or learned him any thing, except he promiſe to be ours.

Doctor Fauſtus vpon this aroſe where he ſate, & ſaid, I will haue my requeſt, and yet I will not be damned. The ſpirit anſwered, then ſhalt thou want thy deſire, & yet art thou mine: notwithſtanding if any man would detain thee, it is in vaine, for thy infidelity hath confounded thee.

Hereupon ſpake Fauſtus: get thee hence from me, and take S. Valentines farewell and Criſam with thee, yet I coniure thee that thou be here at euening, and bethinke thy ſelfe on that I haue aſked thee, and aſke thy princes councell therein. Mephoſtophiles the ſpirit thus anſwered, vaniſhed away, leauing Fauſtus in his ſtudy, where hee ſate

pondering

pondering with himſelfe, how he might obtaine his requeſt of the diuell without loſſe of his ſoule: yet fully was reſolued in himſelfe, rather then to want his pleaſure, to doe whatſoeuer the ſpirit and his lords ſhould condition vpon.

The ſecond time of the Spirit appearing to Fauſtus in his houſe and their Parley. Chap. 4.

FAuſtus continued in his diueliſh cogitations, neuer mouing out of the place where the ſpirit left him, ſuch was his feruent loue to the diuell: the night approaching, this ſwift flying ſpirit appeared to Fauſtus, offering himſelfe with all ſubmiſſion to his ſeruice, with full authoritie from his Prince to do whatſoeuer he would requeſt, if ſo be Fauſtus would promiſe to be his: this anſwere I bring thee, and an anſwere muſt thou make by me againe, yet will I heare what is thy deſire, becauſe thou haſt ſworne me to be heere at this time. Doctor Fauſtus gaue him this anſwere, though faintly (for his ſoules ſake) that his requeſt was none other, but to become a diuell, or at the leaſt a limbe of him, & that the ſpirit ſhould agree vnto theſe articles as followeth.

1. That he might be a ſpirit in ſhape and qualitie.

2. That Mephoſtophiles ſhould be his ſeruant, at his commandement.

3. That Mephoſtophiles ſhould bring him any thing, and doe for him whatſoeuer.

4. That at all times he ſhould be in his houſe, inuiſible to all men, except onely to himſelfe, and at his commandement to ſhew himſelfe.

5. Laſtly, that Mephoſtophiles ſhould at all times appeare at his commaund, in what forme or ſhape ſoeuer he would.

Vpon theſe points the ſpirit anſwered Doctor Fauſtus, that all this ſhould be graunted him and fulfilled, and more, if he would agree vnto him vppon certaine articles as followeth.

Firſt, that Doctor Fauſtus ſhould giue himſelfe to the lord Lucifer body and ſoule.

Secondly, for confirmation of the ſame, he ſhould make him a writing, written with his owne blood.

Thirdly, that he would be an enemie to all Chriſtian people.

Fourthly, that he would deny the Chriſtian beliefe.

Fiftly, that he let not any man chaunge his opinion, if ſo be any man ſhould goe about to diſſwade, or withdraw him from it.

Further, the Spirit promiſed Fauſtus to giue him certaine yeeres to liue in health and pleaſure, and when ſuch yeeres were expired, that

then Faustus should bee fetched away, and if he should hold these articles and conditions, that then he should haue all whatsoeuer his heart would wish or desire, and that Faustus should quickly perceiue himselfe to be a spirit in all manner of actions whatsoeuer. Hereupon Doctor Faustus his minde was so enflamed, that he forgot his soule, and promised Mephostophiles, to hold all things as he had mentioned them: he thought the diuell was not blacke as they vse to paint him, nor hell so hot as the people say, &c.

The third parley betwene Doctor Faustus & Mephostophiles about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the diuell, in the morning betimes he called the spirit before him, and commanded him that he should alwayes come to him like a Fryar, after the order of S. Francis, with a bell in his hand like S. Anthony, and to ring it once or twice before he appeared, that hee might know of his certaine comming. Then Faustus demanded of his spirit what was his name? The spirit answered, my name is as thou sayst, Mephostophiles, and I am a Prince, but seruant to Lucifer, & all the circuit from Septentrio to the Meridian, I rule vnder him. Euen at these words was this wicked wretch Faustus inflamed, to heare himselfe to haue gotten so great a Potentate to serue him, forgetting the Lorde his maker and Christ his Redeemer, became an enemy to all mankind, yea worse then the Giants, whom the Poets fayne to clyme the hils to make war with the gods: not vnlike the enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot, that high climbers catch the greatest fals, and sweet meates haue oft the sowrest sauce.

After a while, Faustus promised Mephostophiles to write & make his obligation, with full assurance of the articles in the chapter before rehearsed. A pitifull case (Christian Reader) for certainely this Letter or obligation was found in his house, after his most lamentable end, with all the rest of his damnable practises vsed in his whole life.

Therefore I wish all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselues with that vocation, whereunto it hath pleased God to call them, and not to affeame the vaine delight of this life, as did this vnhappy Faustus, in giuing his soule to the diuell: & to confirme it the more assuredly, he tooke a smal penknife and prickt a vaine in his left hand, & for certainty thereupon, were seene on his hand these wordes written, as if they had been written with blood, O homo fuge, whereat the spirit vanished, but Faustus

ſtus continued in damnable minde, & made his writing as followeth

How Doctor Fauſtus ſet his blood in a ſaucer on warme aſhes & writ as followeth. Chap. 6.

IOhannes Fauſtus Doctor, do openly acknowledge with mine owne hand, to the greater force & ſtrengthening of his letter, that ſith thence I began to ſtudy and ſpeculate the courſe & order of the Elements, I haue not found through the gift that is giuē me from aboue any ſuch learning & wiſdome, that can bring me to my deſires: and for that I finde that men are vnable to inſtruct me any further in the matter, now haue I doctor Iohn Fauſtus, vnto ỹ helliſh prince of Orient, & his meſſenger Mephoſtophiles, giuen both body and ſoule, vpon ſuch conditiō, that they ſhall learne me, & fulfil my deſire in all things, as they haue promiſed & vowed vnto me, with due obedience vnto me according to the articles mentioned betweene vs.

Further, I couenant & grant with them by theſe preſents, that at the end of 24. yeares next enſuing the date of this preſent letter, they being expired & I in the meane time, during the ſaid yeares be ſerued of thē at my will, they accompliſhing my deſires to the full in al points as we are agreed: that then I giue them all power to do with me at their pleaſure, to rule, to ſend, fetch, or cary me or mine, be it either body, ſoule, fleſh, blood, or goods, into their habitation, be it whereſoeuer: & hereupon, I defie God, and his Chriſt, all the hoſt of heauen & all liuing creatures that beare the ſhape of Gods, yea all that liues: and againe I ſay it, and it ſhall be ſo. And to the more ſtrengthening of this writing, I haue written it with mine own hand and blod being in perfect memory: & hereupon, I ſubſcribe to it with my name and title, calling all the infernal, middle, and ſupreme powers to witnes of this my Letter and ſubſcription.

Iohn Fauſtus approued in the Elements & the ſpiritual Doctor.

How Mephoſtophiles came for his writing, and in what maner he appeared, and his ſights he ſhewed him: and how he cauſed him to keepe a coppy of his owne writings. Chap. 7.

DOctor Fauſtus ſitting penſiue, hauing but one onely boy w̄ him ſodainly there appeared his ſpirit Mephoſtophiles in likenes of a fierie man, from whom iſſued moſt horrible fierie flames, inſomuch that the boy was afraid, but being hardned by his M. he bed him ſtand ſtill, & he ſhould haue no harme: the ſpirit began to bleate as in a ſinging manner. This pretty ſport pleaſed Doctor Fauſtus well, but bee would not call his ſpirit into his Counting houſe, vntill he had

ſæne moꝛeouer was heard a rushing of armed men, & tramp'ling of horſes: this ceasing, came in a kennell of hounds, and they chaſed a great Hart in the hall, and there the Hart was ſlaine: Fauſtus tooke heart, came forth, and looked vpon the Hart, but preſently before him there was a Lyon and a Dragon together fighting, ſo fiercely, that Fauſtus thought they would haue brought downe the houſe, but the Dragon ouercame the Lyon and ſo they vaniſhed.

After this, came in a Peacocke with a Peahen, the cocke brushing of his taile, & turning to the female, beat her and ſo vaniſhed. Afterward followed a furious Bull, that with a ful fiercenes ran vpõ Fauſtus, but comming neere him, vaniſhed away. Afterward followed a great old Ape, this Ape offered Fauſtus the hand, but he refuſed: ſo the Ape ran out of the hall againe. Hereupon fell a miſt in the hall, that Fauſtus ſaw no light, but it laſted not, & ſo ſoone as it was gone, there lay before Fauſtus 2, great ſacks one full of gold, ỹ other full of ſiluer.

Laſtly, was heard by Fauſtus al mãner inſtruments of muſick, as Organs, Clarigolds, Lutes, Viols, Citerns, Waights, Horn-pipes, Flutes, Anomes, Harpes, & all manner of other inſtruments: ỹ which ſo raviſhed his mind, that he thought he had bin in another world, forgot both body & ſoule, inſomuch that he was minded neuer to change his opinion cõcerning that which he had done. Hereat, came Mephoſtophiles into the hal to Fauſtus, in apparel like vnto a Frier to whõ Fauſtus ſpak, thou haſt done me a wonderfull pleaſure in ſhewing me this paſtime, if thou continue as thou haſt begun, thou ſhalt win my heart & ſoule, yea and haue it. Mephoſtophiles anſweared this is nothing, I will pleaſe thee better, yea, that thou maiſt know my power & all, aſke what thou wilt requeſt of me, that ſhalt thou haue, conditionally, hold thy promiſe, & giue me thy hãd-writing: at which words the wretch thruſt forth his hand, saying hold thee, there haſt thou my promiſe: Mephoſtophiles tooke ỹ writing, & willed Fauſtus to take a copy of it: with that the peruerſe Fauſtus being reſolute in his dãnation, wrote a copy thereof, & gaue the diuell the one, & kept in ſtore the other. Thus the Spirit & Fauſtus were agreed and dwell together, no doubt there was a vertuous houſe-keeping.

The manner how Fauſtus proceeded in his damnable life and of the diligent ſeruice that Mephoſtophiles vſed towards him.

Cap. 8.

DOctor Fauſtus hauing giuen his ſoule to the diuel, renouncing al the powers of heauen, cõfirming this lamentable action with his own blood, & hauing already deliuered his writing, now into the di-

uels

uels hand, the which so puffed vp his hart, that he forgot the mind of a man, & thought rather himself to be a Spirit. This Faustus dwelt at his vncles house at wittenberge, who died, & bequeathed it in his Testamant to his cosē Faustus. Faustus kept a boy with him, that was his Scholler, an vnhappy wag, called Christopher Wagner, to whom this sport & life that he saw his maister follow seemed pleasant Faustus loued the boy wel, hoping to make him as good or better scēne in his deuellish exercises then himself, and he was fellow with Mephostophiles: otherwise Faustus had no company in his house but himselfe, his boy, & his spirit, that euer was diligent at Faustus cōmand, going about the house cloathed like a Fryer, with a litle bel in his hand, scēne of none but Faustus. For his victuall and other necessaries, Mephostophiles brought him at his pleasure from the Duke of Saxon the Duke of Bauaria, & the Bishop of Saltzburg: for they had many time their best wine stolne out of their sellers by Mephostophiles: likewise their prouision for their owne table, such meat as Faustus wished for his spirit brought him in: besides that, Faustus himselfe was become so cunning, that when he opened his window, what Fowle soeuer he wished for, it came presently flying into the house, were it neuer so dainty. Moreouer, Faustus & his boy went in sumptuous apparel, the which Mephostophiles stole frō the Mercers of Norenberg, Auspurg, Frākford & Libizig: for it was hard for them to find a lock to keepe out such a theefe. All their maintainance was but stolne & borrowed ware: and thus they liued an odious life in ỹ sight of God, though as yet the world were vnacquainted with their wickednes. It must be so, for their fruites be none other, as Christ saith in Iohn, where he cals the deuill a thefe & a murderer: and that found Faustus, for he stole him away both body and soule.

How Doctor Faustus would haue married, & how the deuill had almost killed him for it. Chap. 9.

Doctor Faustus continued thus in his Epicurish life day and night, & beleeued not that there was a God, hell, or deuil: he thought that body and soule died together: and had quite forgot Deuinity or the immortallity of his soule, but stood in his damnable hereſie day and night. And bethinking himselfe of a wife, called Mephostophiles to counsaile, which would in no case agree: demaunding of him if he would breake the couenant made with him, or if hee had forgot it: Wast not thou (qd. Mephostophiles) sworne thy selfe an enemy to God and all creatures? To this I answer thee thou canst not marry:

thou canst not serue two maisters, God & my prince: for wedlock is a chiefe institution ordained of God, & that thou hast promised to doe, as we do all, and that hast thou only done, & moreouer thou hast confirmed it with thy blood, perswade thy self that what thou dost in contempt of wedlock, it is all to thine owne delight, Therefore Faustus looke well about thee, and bethinke thy selfe better, & I wish thee to change thy mind: for if thou keep not what thou hast promised in thy writing, we will teare thée in peeces like the dust vnder thy feet: therfore sweete Faustus think vpon what vnquiet life, anger, strife & debate thou shalt liue in when thou takest a wife: therfore change thy mind.

Doctor Faustus was with these speeches in dispaire: and as all that haue forsaken the Lord, can build vpon no good foundation, so this wretched Doctor, hauing forsook the rock, fel into dispaire with himself, fearing if he should motion Matrimonie any more, that the deuil would teare him in peeces. For this time (qd. he to Mephostophiles) I am not minded to marry. Then dost thou well answered his spirit. But within two houres after, Faustus called againe his spirit, which came in his old maner like a Fryer. Then Faustus said vnto him, I am not able to resist or bridle my fancy, I must & will haue a wife, and I pray thee giue thy consent to it. Sodenly vpon these words came such a whirlwind about the place, that Faustus thought the whole house would haue come downe, all the doores in the house flewe off the hookes: after all this his house was full of smoke, & the floore couered ouer with ashes, which when Doctor Faustus perceiued, he would haue gone vp staires, and flying vp he was taken and throwne into the hall that he was not able to stirre hand nor foote: then round about him ran a monstrous circle of fire, neuer standing still, that Faustus fryed as he lay, & thought there to haue beene burned. Then cried he out to his spirit Mephostophiles for help, promising him he would liue in all things as he had vowed in his hand writing. Hereupon apeared vnto him an vgly deuil, so feareful & monstrous to behold, that Faustus durst not looke on him. The deuil said, what wouldst haue Faustus? how likest thou thy wedding? what minde art thou in now? Faustus answered he had forgot his promise desiring him of pardon and he would talke no more of such thinges. Thou were best so to do, and so vanished from him.

After appeared vnto him his fryer Mephostophiles, with a bel in his hand, and spake to Faustus: It is no iesting with vs, hold thou that which thou hast vowed, and we will performe as we haue promised and more then that, thou shalt haue thy harts desire of what woman soeuer

ſoeuer thou wilt, be ſhe aliue or dead, and ſo long as thou wilt, thou ſhalt keepe her by thee.

Theſe words pleaſed Fauſtus wonderfull well, and repented himſelfe that he was ſo fooliſh to wiſh himſelfe married, that might haue any woman in the whole city brought to him at his command: the which he practiſed and perſeuered in it a long time.

Queſtions put forth by Doctor Fauſtus vnto his ſpirit Mephoſtophiles. Chap. 10.

Doctor Fauſtus liuing in all maner of pleaſure that his hart could deſire, cõtinuing in his amorous drifts, his delicate fare, & coſtly apparel, called on a time his Mephoſtophiles to him, which being come, brought with him a booke in his hand of al maner of deuelliſh & inchanted Arts, the which he gaue Fauſtus, ſaying hold my Fauſtus, worke now thy hearts deſire: The coppy of this inchanting book was afterward found by his ſeruant Chriſtopher Wagner. Wel (quoth Fauſtus to his ſpirit) I haue called thée to know whether thou canſt do if I haue need of thy helpe. Then anſwered Mephoſtophiles & ſaid my Lord Fauſtus, I am a flying ſpirit, yea ſo ſwift as thought can thinke, to do whatſoeuer. Heere Fauſtus ſaid, but how came thy Lord & maiſter Lucifer to haue ſo great a fal from heauen? Mephoſtophiles anſwered: My Lord Lucifer was a faire Angel, created of God as immortall, and being placed in Seraphins, which are abone the Cherubins, he would haue preſumed vnto the throne of God, with intent to haue thruſt God out of his ſeat. Vpon this preſumption the Lord caſt him downe headlong, & where before he was an Angel of light, now dwels in darkenes, not able to come neere his firſt place, without God ſend for him to appeare before him, as Raphel: but vnto the lower degrée of angels, that haue their cõuerſation with men he may come, but not vnto the ſecond degrée of heauens that is kept by the archangels, namely Michael and Gabriel, for theſe are called angels of Gods wonders: yet are theſe far inferior places to that from whẽce my Lord and Maiſter Lucifer fel: and thus far Fauſtus, becauſe thou art one of the beloued children of my Lord Lucifer, following and feeding thy mind in maner as he did his, I haue ſhortly reſolued thy requeſt, and more I will do for thee at thy pleaſure. I thank thee Mephoſtophiles (qd. Fauſtus) come let vs now go reſt, for it is night: vpon this they left their communication.

How doctor Fauſtus dreamed that he had ſeene hell in his ſleepe, & how he queſtioned with his ſpirit of matters as concerning hel with the ſpirits anſwere. Chap. 11.

The night following after Fauſtus his cõmunication had wᵗ Mephoſtophiles, as cõcerning the fal of Lucifer, doctor Fauſtus deemed that he had ſeene a part of hell, but in what maner it was, or in what place he knew not: wherupõ he was greatly troubled in mind, & called vnto him Mephoſtophiles his ſpirit: ſaying to him, my Mephoſtophiles, I pray thée reſolue me in this doubt: what is hel, what ſubſtance it is of, in what place ſtands it, and when was it made? Mephoſtophiles anſwerd: my Fauſtus thou ſhalt know that before the fal of my L. Lucifer there was no hel, but euen then was hell ordained: it is of no ſubſtance but a cõfuſed thing: for I tel thée that before all Elements were made, & the earth ſeene, the ſpirit of God moued on the waters and darkenes was ouer all: but when God ſaid, let it be light, it was ſo at his word, & the light was on Gods right hand, and God praiſed the light: iudge thou further: God ſtood in the middle, the darkneſs was on his left hand, in the which my Lord was bound in chaines vntil the day of iudgement: in this confuſed hell is nought to finde but a ſulphurish fire, or ſtinking miſt or fog. Further we deuils know not what ſubſtance it is of, but a confuſed thing: for as a bubble of water flieth before the winde, ſo doth hell before the breath of God. Further we deuils know not how God hath laid the foundation of our hel, nor wherof it is, but to be ſhort with thee Fauſtus, we know that hell hath neither bottome nor end.

The ſecond queſtion put foorth by Doctor Fauſtus to his ſpirit, what kingdoms there were in hell, how many, and what were the Rulers names. Chap. 12.

FAuſtus ſpake againe to Mephoſtophiles, ſaying: thou ſpeakeſt of wõderful things, I pray thée now tel me what kingdoms is ther in your hel, how many are there, what are they called: and whorules thẽ, the ſpirit anſwerd him; my Fauſtus know that hel is as thou wouldeſt think with thy ſelfe another world, in the which we haue our being vnder the earth, & aboue the earth, euen to the heauens, within circumference whereof are contained ten kingdomes, namely:

1 Lacus Mortis.	6 Gehenna.
2 Stagnum ignis.	7 Herebus.
3 Terra tenebroſa	8 Barathrum.
4 Tartarus.	9 Stix.
Terra obliuionis.	10 Acheron.

The which kingdoms are gouerned by fiue Kings, that is Lucifer in the Oriẽt, Belzebub in Septentrio, Belial in Meridie, Aſtaroth in Occidẽt, and Plegeton in the midſt of them all, whoſe rule and dominions

dominions, haue none end vntill the day of dome. And thus far Fauſtus hath then heard of our rule and kingdome.

Another queſtion putfoorth by Doctor Fauſtus to his ſpirit concerning his Lord Lucifer, with the ſorrow that Fauſtus fell afterwards into.

Chap. 15.

DOctor Fauſtus began againe to reaſon with Mephoſtophiles requiring him to tell him in what forme and ſhape & in what eſtimation his Lord Lucifer was when he was in fauour with God? Wherupon his ſpirit required him of three daies reſpit, which Fauſtus graunted. The three daies being erpired, Mephoſtophiles gaue him this anſwer: Fauſtus, my Lord Lucifer (ſo called now, for that he was baniſhed out of the cleere light of heauen) was at the firſt an Angell of God, yea he was ſo of God ordained, for ſhape, pompe, authoritie worthines, & dwelling, that he far exceeded all the other creatures of God, yea our gold and pretious ſtones: and ſo illuminated, that he far ſurpaſſed the brightnes of the ſun and all others ſtars, where God placed him on ẏ cherubins: he had a kingly office, & was alwaies before Gods ſeate, to the end he might be the more perfect in all his beings: But when he began to be high minded, proud, & ſo preſumptuous that he would vſurpe the ſeat of Gods mateſtie, then was he baniſhed out from amongſt the heauenly powers, ſeparated from their abiding into the manner of a fierie ſtone, that no water is able to quench, but continually burneth vn-till the end of the world.

Doctor Fauſtus when he had heard the words of his ſpirit, began to conſider with himſelfe, hauing diuers & ſundry opinions in his head: and very penſiuely (ſaying nothing) vnto his ſpirit, he went into his chamber, & laid him on his bedde, recording the words of Mephoſtophiles, which ſo pierced his heart, that he fell into ſighing & great lamentation, crying out: alas, ah woe is me, what haue I done? Euen ſo ſhall it come to paſſe vñ me: am not I alſo a creature of Gods making: bearing his owne Image & ſimilitude into whom he hath breathed the ſpirit of life and immortality, vnto whom he hath made all things liuing ſubiect: but woe is me, mine haughtie mind, proud aſpiring ſtomack, & filthie fleſh, hath brought my ſoule into perpetuall damnation, yea pride hath abuſde my vnderſtanding, inſomuch that I haue forgot my Maker, the Spirit of God is departed from me, I haue promiſed the diuell my ſoule: & therefore it is but a folly for mee to hope for grace, but it muſt be euen with mee as with Lucifer

thy owne

throwne into perpetuall burning fire: ah, woe is me that euer I was borne. In this perplexitie lay this miſerable Doctor Fauſtus, hauing quite forgot his faith in Chriſt, neuer falling to repentance truely therby to attaine ỳ grace & holy ſpirit of God againe, the which would haue bẽne able to haue reſiſted the ſtrong aſſaults of Sathan: For although he had made him a promiſe, yet he might haue remembred through true repentance, ſinners come againe into the fauor of God: which faith the faithfull firmely hold, knowing they that kill the body are not able to hurt the ſoule: but he was in all his opinions doutfull without faith or hope, and ſo he continued.

Another diſputation betwixt Doctor Fauſtus & his ſpirit, of the power of the diuell, & his enuie to man-kind. Chap. 14.

AFter Doctor Fauſtus had a while pondred & ſorrowed with himſelfe of his wretched eſtate, he called again Mephoſtophiles vnto him commaunding him to tell him the iudgement, rule, power, attemps, tirannie, and temptation of the diuell, & why he was mooued to ſuch kind of liuing: whereuppon the ſpirit anſwered, his queſtion that thou demaũdeſt of me, will turne thee to no ſmal diſcontẽtment: therfore thou ſhouldſt not haue deſired me of ſuch matters, for it toucheth the ſecrets of our Kingdome, although I cãnot denie to reſolue thy requeſt. Therefore know thou Fauſtus, that ſo ſone as my Lord Lucifer fell from heauen, he became a mortall enemie both to God & man, & hath vſed (as now he doth) all manner of tyrãny to the deſtructiõ of mã, as is manifeſt by diuers exãples: one falling ſodainly dead, another hãgs himſelfe, another drowned himſelfe, others ſtab themſelues, other vnlawfully deſpaire, and ſo come to vtter confuſion: the firſt man Adam that was made perfect to the ſimilitude of God, was by my lords pollicy, the whole decay of man, yea Fauſtus in him was the beginning & firſt tirãnie of my Lord Lucifer to man: the like did he vñ Caine, the ſame with the childrẽ of Iſraell, whẽ they worſhiped ſtrange Gods & fell to whoredome with ſtange women: the like with Saul: ſo did he by the ſeauen huſbãds of her that after was the wife of Tobias: likewiſe Dagon our fellow brought to deſtructiõ 50000 men whereuppon the Arke of God was ſtolne: & Belial made Dauid to nũber his men, whereupõ were ſlaine 60000. alſo he deceiued King Salomon that worſhipped the Gods of ỳ heathẽ & there are ſuch ſpirits innumerable that can come bymen and tempt them, driue them to ſin weaken their beleefe, for we rule the harts of kings & princes, ſtirring them vp to warre & bloodſhed: and to this intent do we ſpread our ſelues throughout all the world, as the vtter enemies of God, & his

his sonne Christ yea, and all those that worship them: and that thou knowest by thy selfe Faustus, how we haue dealt with thee. To this answered Faustus, why then thou didst also beguile me. Yea (qd. the spirit) why should we not helpe thee forwards: for so soon as we saw thy heart, how thou didst despise thy degree taken in deuinity, & didst study to search & know the secrets of our kingdom, euen then did we enter into thee, giuing thee diuers foule and filthy cogitations, pricking thee forward in thine intent, & perswading thee that thou couldst neuer attaine to thy desire, vntill thou hadst the helpe of some diuell: and when thou wast delighted in this, then toke we rote in thee and so firmely that thou gauest thy selfe vnto vs, both body and soule, the which thou Faustus canst not deny. Hereat answered Faustus, Thou saist true Mephostophiles: I cānot deny it: Ah woe is me miserable Faustus, how haue I ben deceiued: had not I desired to know somuch I had not beene in this case: for hauing studied the liues of the holy Saints & Prophets, and therby thought my selfe to vnderstand sufficient in heauenly matters, I thought my selfe not worthy to be called Doctor Faustus, if I should not also know the secrets of hel, and be associated with the furions fiend thereof: now therfore must I be rewarded accordingly. Which speaches being vttered, Faustus went very sorrowfully away from Mephostophiles.

How doctor Faustus desired againe of his Spirit to knowe the secrets and paines of hell: & whether those damned diuels & their company might euer come into the fauor of God againe or not.

Chap. 15.

DOctor Faustus was euer pondering with himselfe, how he might get loose frō so damnable an endas he had giuen himself vnto, both of body & soule, but his repentance was like to that of Cain & Iudas, he thought his sins greater then God could forgiue, hereupon rested his mind, he loked vp to heauen but saw nothing therin, for his hart was so possessed with the deuil, that he could think of neght els but of hell and the paines thereof. Wherefore in al the haste he calleth vnto him his spirit Mephostophiles, desiring him to tel him some more of the secrets of hel, what paines the damned were in, & how they were tormented, & whether the damned soules might get againe the fauor of God, and so be released out of these torments, or not: whereupon the spirit answered, My Faustus, thou maiest well leaue to question any more of such matters, for they will but disquiet thy mind, I pray thee what meanest thou: thinkst thou through these thy fantasies to escape vs? No, for if thou shouldst clime vp to heauen, ther to hide thy self, yet

would I thruſt thée downe again: for thou art mine, & thou belongeſt vnto our ſocietie. therefore ſweete Fauſtus, thou wilt repent this thy fooliſh demaund, except thou be content that I ſhall tell thée nothing Quoth Fauſtus ragingly, I will know, or I will not liue, wherfore diſpatch & tell me: to whome Mephoſtophiles, anſwered Fauſtus, it is no trouble vnto me at all to tell thee, and therefore ſith thou forceſt me thereto, I will tel thee things to the terror of thy ſoule, if thou wilt abide the hearing. Thou wilt haue me tel thee of the ſecrets of Hell, and of the paines thereof: know Fauſtus that hell hath many figures, ſemblances and names, but it cannot be named nor figured in ſuch ſort vnto the liuing that are damned, as it is to thoſe that are dead, and do both ſée & féele the torments thereof. for hell is ſaid to be deadly, out of ỹ which came neuer any to life again but on, but he is nothing for thee to reckon vpon, hel is bloodthirſty, and is neuer ſatiſfied: hel is a valley into the which the damned ſoules fall: for ſo ſoone as the ſoule is out of mans body, it would gladly goe to the place from whence it came, and climeth vp aboue the higheſt hills, euen to the heauens, where being by the Angeles of the firſt Mobile denid entertainmẽt (in cõſideratiõ of their euil life ſpẽt on ỹ earth (they fall into the déepeſt pit or valley which hath no bottome, into a perpetuall fire, which ſhall neuer bee quenched: for like as the Flint throwne into the water, loſeth not his vertue, neither is his fire extinguiſhed, euen ſo the helliſh fire is vnquenchable, & euen as the flint ſtone in the fire being burned as red hot, and it conſumeth not, ſo likewiſe the damned ſoules in our helliſh fire are euer burning, but their paines neuer deminiſhing Therefore is hel called the euerlaſting pain, in which is neither hope nor mercy. So it is called vtter darknes, in which we ſée neither the light of Sunne, Moon, nor ſtarre: & were our darknes like the darknes of the night, yet were there hope of mercy, but ours is perpetuall darkeneſs cleane exempt from the face of God. hel hath alſo a place within it called Chaſma, out of the which iſſueth al manner of thunders, lightnings, with ſuch horrible ſhrikings, and wailings, that ofttimes the very diuels themſelues ſtand in feare thereof: for one while it ſendeth forth windes with exceeding ſnow, haile, and raine, congealing the water into Iſe: with the which the damned are frozen, gnaſh their teeth, howle, and cry, and yet cannot die.

Other whiles, it ſendeth forth moſt horrible hot miſtes or fogges with flaſhing flames of fire and brimſtone, wherein the ſorrowful, ſoules of the damned lie broiling in their reiterated tormẽts: ye, Fauſtus, hell is called a priſon, wherein the damned lie continually bounde it is alſo called Pernicies & Exitium, death, deſtruction, hurtfullnes,

miſchiefe

mischiefe, a mischance, a pittifull and an euill thing world without end. We haue also with vs in hell a ladder, reaching of exceeding heigh, as though the toppe of the same would touch the heauens, on which the damned ascend to seeke the blessing of God, but through their infidelity, when they are at the very highest degree, they fall downe againe into their former miseries, complaining of the heate of that vnquenchable fire: yea sweete Faustus, so must thou vnderstād of hel, the while thou art so desirous to know ỹ secrets of our kingdom. And marke Faustus, hel is the nurse of death, the heate of all fire, the shadow of heauen and earth, the oblivion of all goodnesse, the paines vnspeakable, the greefs vnremouable, the dwelling of diuels Dragons, Serpents, Adders, Toades, Crocodiles, and all manner of venomous and noysome creatures, the puddle of sin, the stinking fogge ascending from the stigian Lake, brimstone, pitch, & all manner of vncleane mettals, the perpetuall & vnquenchable fire, the end of whose miseries was neuer purposed by God: yea, yea, Faustus thou saiest I shall, I must, nay I will tel thee the secrets of our kingdome, for thou byest it deerly, and thou must and shalt be partaker of our torments, that (as the Lord God said) neuer shall cease: for Hell, the womans belly, and the earth, are neuer satisfied: there shalt thou abide horrible torments, trembling gnashing ofteeth, houling, crying, burning, freezing, melting, swiming in a labozinth of miseries, scalding, smoking in thine eies, stinking in thy nose, hoarsenes of thy speech deafnes of thine eares, trembling of thine handes, biting thine owne tonge with paine, thy heart crushed as in a presse, thy bones broke, ỹ diuels tossing firebrands vpō thee, yea thy whole carcasse tossed vpon muckforts, from on diuel to āother, yea Faustus then wilt thou wish for death, & he wil fly from thee, thine vnspeakable torments shall be euery day augmented more and more: for the greater the sinne, the greater is the punishment: how likest thou his my Faustus a resolution answerable to thy request?

Lastly, thou wilt haue me tell thee that which belongeth onely to God, which is, if it be possible for the damned to come againe into the fauour of God, or not: why Faustus thou knowest that this is against thy promise, for what shouldest thou desire to know ỹ, hauing already giuen thy soule to the diuel, to haue the pleasure of this world, & to know thy secrets of hel: therefore art thou damned, and how canst thou then come againe to the fauour of God? Wherefore I directly answere no: for whomesoeuer GOD hath forsaken and throwne into hel, must there abide his wrath and indignation in that vnquench-

ble fire, where is no hope nor mercy to be loked for, but abiding in perpetuall paines world without end: for euen as much it auaileth thee Faustus, to hope for ỹ fauour of God again, as Lucifer himselfe, who indeed although he & we all haue a hope, yet it is to small auaile, and taketh none effect, for out of that place God will neither heare crying nor sighing: if he do, thou shalt haue as little remorse, as Dives, Cain or Iudas had: what helpeth the Emperor King, Prince, Duke, Earle, Baron, Lord Knight, Squire, or Gentleman, to cry for mercy being there? Nothing: for if on earth they would not be tyrants, and selfe willed, rich with couetousnes: proud with pompe, gluttons, or ũkards, whoremõgers, backbiters, robbers, murtherers, blasphemers, and such like, then were there some hope to be loked for, therefore my Faustus, as thou comest to hell with these qualities, thou maist say with Caine, My sins are greater then can be forgiuen, goe hang thy selfe with Iudas, and lastly, be content to suffer torments with Dives. Therefore know Faustus, that the damned haue neither end nor time appointed in the which they may hope to be released, for if there were any such hope, that they by throwing one drop of water out of ỹ seain a day, vntill it were all dry, or if there were an heape of sand as high as from the earth to the heauens, that a bird carrying away but one corn in a day, at the end of this so long labor, that yet they might hope at the last, God would haue mercy on them, they would be comforted: but now there is no hope that God once thinks vpon thẽ, or that their howlings shall euer be heard, yea, so impossible, as it is for thee to hide thy selfe from God, or vnpossible for thee to remoue the Mountaines, or to empty the sea, or to tell the drops of raine that haue faine from heauen vntill this day, or to tell what ther is most of in ỹ world, yea & for a Camel to go through the eye of a needle: euen so vnpossible it is for thee Faustus & the rest of the damned, to come againe into the fauour of God: and thus Faustus hast thou heard my last sentence, & I pray thee how dost thou like it? But know this, that I counsell thee to let me be vnmolested hereafter with such disputations, or els I will vere thee euery limme, to thy small contentment. Doctor Faustus departed from his spirit very pensiue and sorrowfull, laid him on his bed, altogether doubtfull of the grace and fauour of God, wherfore he fell into fantasticall cogitations: faine he would haue had his soule at libertie againe, but the deuil had so blinded him, and taken such deepe rote in his heart, that he could neuer thinke to craue Gods mercy, or if by chance he had any good motion, straight waies the diuell would thrust him a faire Lady into his chamber, which fell to kissing & dal-

iance

ance with him, through which meanes, he threw his godly motion in the wind, going forward still in his wicked practises, to the vtter ruine both of his body and soule.

Another question put forth by Doctor Faustus to his Spirit Mephostophiles of his owne estate. Chap. 16.

Doctor Faustus being yet desirous to heare more strãge things called his spirit vnto him, saying: My Mephostophiles, I haue yet another suite vnto thée, wherefore I pray thee deny not to resolue me of, Faustus (qd. the spirit) I am loth to reason with thee any further, for thou art neuer satisfied in thy mind but alwaies bringest me anew, Yet I pray thee this once (qd. Faustus) do me somuch fauor, as to tel me the truth in this matter, and hereafter I will be no more so earnest with thée: the spirit was altogether against it, but yet once more he would abide him: Wel (said the spirit to Faustus) what demaundest thou of me? Faustus said, I would gladly know of thee, if thou wert a man in maner and forme as I am, what wouldst thou do to please both God and man? Whereat the spirit smiled, saying: My Faustus, if I were a man as thou art & that God had adorned me with those gifts of nature, as thou once hadst, euen so long as the breath of God were by, and within me, would I humble my self vnto his maiestie, endeuoring in al that I could to keep his commaundements, praise him, glorifie him that I might cõtinue in his fauor, so were I sure to enioy the eternal ioy & felicitie of his kingdom: Faustus said, but that haue not I don No, thou saiest true (qd. Mephostophiles) thou hast not done it, but thou hast denied the Lord thy maker, which gaue thee the breth of life speech, hearing, sight, & al other thy reasonable sences, that thou might test vnderstand his will and pleasure, to liue to the glory & honour of his name, and to the aduancement of thy body & soule, him I say being thy maker, hast thou denied & defied, yea, wickedly thou hast applied that excellent gift of thy vnderstanding, & giuen thy soule to the deuil: therfore giue none the blame but thine own self-wil, thy proud & aspiring mind, which hath brought thée into the wrath of God & vtter damnation. This is most true (qd. Faustus) but tell me Mephostophiles, wouldst thou be in my case as I am now? yea saith the spirit (and with that fetcht a great sigh) for yet would I so humble my self that I would win the fauor of God. Then (said doctor Faustus) it were time enough for me, if I amended. True saide Mephostophiles, if it were not for thy great sins, which are so odious & detestable in ỹ sight of God, that it is too late for thée, for ỹ wrath of God resteth vpõ thée. Leaue off (qd. Faustus) & tel me my question to my greater comfort.

Heere followeth the ſecond part of Doctor Fauſtus his life, and practiſes, vntill his end. Chap. 17.

DOctor Fauſtus hauing receiued denial of his ſpirit, to be reſolued any more in ſuch like queſtions propounded: forgot all good workes, and fell to be a Calender maker by the help of his ſpirit, & alſo in ſhort time to be a good Aſtronomer or Aſtrologian, he had learned ſo perfectly of his Spirit the courſe of the Sunne, Mone, & Starres, that he had the moſt famous name of all the Mathematiques that liued in his time, as may wel appeare by his workes dedicated vnto ſundry Dukes & Lords: for he did nothing without the aduice of his ſpirit, which learned him to preſage of matters to come, which haue come to paſſe ſince his death. The like praiſe won he with his Calenders & Almanacks making, for when he preſaged of any thing, operation or alteration of the weather or elements: as wind, raine, fogs ſnow, haile, moiſt, dry, warme, cold, thunder, lightning, it fel ſo duely out, as if an Angell of heauen had forewarned it. He did not like the vnskilfull Aſtronomers of our time, that ſet in Winter, cold, moiſt, airy, froſty: & in the dog-daies, hot, dry, thunder, fire, & ſuch like: but he ſet in all his workes day & houre when, where and how it ſhould happen. If any thing wonderfull were at hand, as death, famine, plague, or warres, he would ſet the time & place, in true & iuſt order, when it ſhould come to paſſe.

A queſtion put forth by Doctor Fauſtus to his Spirit concerning Aſtronomy. Chap. 18.

DOctor Fauſtus falling to practiſe, & making his Prognoſtications; he was doutful in many points: wherfore he caled vnto him Mephoſtophiles, his ſpirit, ſaying, I find the ground of this ſcience very difficult to attaine vnto: for that when I confer Aſtronomia and Aſtrologia, as the Mathematicians & antient writers haue left in memorie, I find them to vary & very much to diſagree: wherfore I pray thee to teach me the truth in this matter. To whom his ſpirit anſwered, Fauſtus thou ſhalt know that ỹ practitioners or ſpeculators or at leaſt the firſt inuētors of theſe Arts, haue don nothing of themſelues certaine, whereupon thou mayeſt attaine to the true prognoſticating or preſaging of things cōcerning the heauens: or of the influence of ỹ planets: for if by chaunce ſome one Mathematician or Aſtronomer hath left behind him any thing worthy of memorie, they haue ſo blinded it with Enigmaticall words, blind Characters, & ſuch obſcure figures, that it is impoſſible for an earthly man to attain to the knowledge therof, without the aid of ſome ſpirit, or elſe the ſpeciall gift of

God,

God, for such are the hidden works of God frō men, yet do wel spirits that flie and fleete in all elements, know such, and there is nothing to be done, or by the heauēs pretended, but we know it, except only the day of Dome. Wherefore Faustus learne of me, I will teach thee the rourse & recourse of ✠.✠.☽. ☉. ♈ the cause of winter and sommer, the exaltation and declination of the Sunne, & Eclipse of the Mone, the distance and height of the Poles, & euery fixed starre, the nature and operation of the Elements, fire, ayre, water and earth, & all that is cōtained in them, yea herein there is nothing hidden from me, but only the filthy essence wō once thou hadst Faustus at liberty, but now Faustus thou hast lost it past recouery: wherefore leauing that which wil not be again had, learn now of me to make thūder, lightning hail, snow & raine, the cloudes to rent, the earth & craggy rockes to shake and split in sunder: the Seas to swel and roare, & ouerrun their marks knowest not thou that the deeper the Sun shines the hotter he pierces? so the more thy Art is famous whilest thou art here, the greater shal be thy name when thou art gone. Knowest not thou that ỹ earth is frozen, cold, and dry: the water rūning, cold, and moist, the aire flying, hot and moist: the fire consuming hot and dry? Yea Faustus. so must thy heart be inflamed like the fire to mount on high: learn Faustus to fly like my selfe, as swift as thought from one kingdom to another, to sit at princes tables, to eat their daintiest fare, to haue thy pleasure of their faire Ladies, wiues, & concubines, to vse al their iewels and costly robes as things belonging vnto thee, and not vnto them: learne of me Faustus to runne through walles, doores, and gates of stone and yron, to creepe into the earth like a worme: to swim in the water like a fish, to fly in the aire like a bird, and to liue & nourish thy self in the fire like a Salamander, so shalt thou be famous, renowned far spoken off, and extolled for thy skil: going on knives not hurting thy feet, carrying fire in thy bosome and not burning thy shirt, seeing through the heauens as through a Christal, wherin is placed the planets, with al the rest of the presaging comets, the whole circuit of the world from the East to the West, North & South: there shalt thou know Faustus, wherfore the fiery sphere aboue, and the signes of the Zodiak doth not burn & consume the whole face of ỹ earth, being hindered be placing the two moist elemēts betwēn thē, the airy clouds and the wauering waues of water: yea Faustus, I will learne thee the secrets of nature, what the cause that the sun in sūmer being at the highest, giueth all his heat downwards on the earth: and being in Winter at the lowest, giueth all his heat vpward into the Heauens

that

that the snow should be of so great vertue, as the hony: and the Lady Saturnia in Occulto, more hotter then the sun in Manifesto. Come on my Faustus, I wil make thée as perfect in these things as my self, I will learne thee to goe inuisible, to finde out the mines of gold & siluer: the sodines of precioys stones, as the Carbuncle, the Diamond, Saphir Emerald, Ruby, Topas, Jacinct, Granat, Jaspis, Amathist: vse all these at thy pleasure, take thy hearts desire, thy time Faustus weareth away, then why wilt thou not take thy pleasure of ẏ world? Come vp we wil goe vnto kings at their owne Courts, and at their most sumptuous banquets be their guests: if willingly they inuite vs not, then perforce we will serue our own turne with their best meat, and daintiest wine: Agreed quoth Faustus, but let me pawse a while vpon this thou hast euen now declared vnto me.

How Doctor Faustus fell into despaire with himselfe, for hauing put forth a question vnto his spirit, they fel at variance, whereupon the whole route of diuels appeared vnto him, threatning him sharpely. Chap. 19.

DOctor Faustus reuoluing with himself the spéches of his spirit, he became so wofull and sorrowful in his cogitations, that he thoght himself already frying in the hottest flames of hel, & lying in his muse suddenly there appeared vnto him his spirit, demanding what thing so grieued and troubled his conscience? whereat Doctor Faustus gaue no answer: yet the spirit very earnestly say vpō him to know ẏ cause and if it were possible, he would find remedy for his griefe, & ease him of his sorrowes. To whom Faustus answerd, I haue taken thée vnto me as a seruant to doe me seruice, and thy seruice will be very déere vnto me: yet I cānot haue any dilligence of thee farther then thou list thy selfe, neither doest thou in any thing as it becommeth thee. The Spirit replied, My Faustus, thou knowest that I was neuer against thy commaundements as yet, but ready to serue & resolue thy questions, althongh I am not bound vnto thee in such respects as concerne the hurt of our kingdome, yet was I alwaies willing to answer thée and so am still, therfore my Faustus say on boldly, what is thy will & pleasure? At which words, the spirit stole away the heart of Faustus, who spake in this sort, Mephostophiles, tel me how & after what sort God made the world, & al ẏ creatures in them & why man was made after the Image of God? The spirit hearing this. answered, Faustus thou knowest that al this is in vain for thée to ask, I know that thou art sorry for that thou hast done, but it auaileth thee not, for I will

teare

thousand peeces if thou change not thine opinions, whereat he vanished away. Whereat Faustus all sorrowfull for that he had put forth such a question, fell to weeping and to howling bitterly, not for his sinnes towards God, but for that the diuell was departed from him so suddainly and in such a rage. And being in this perplexity, he was suddainly taken in such an extreame colde, as if he should haue frozen in the place where he sate, in which the greatest diuel in hell appeared vnto him, with certaine of his hideous and infernall company in most vgliest shapes, that it was vnpossible to thinke vpon, and trauersing the chamber round about where Faustus sate, Faustus thought to himselfe, now are they come for mee though my time be not come, and that because I haue asked such questions of my seruant Mephostophiles: at whose cogitations, the chiefest diuel which was the Lord, vnto whome he gaue his soule, that was Lucifer, spake in this sort: Faustus, I haue seene thy thoughts, which are not as thou hast vowed vnto me, by vertue of this Letter, and shewed him the Obligation which he had written with his owne bloud, wherefore I am come to visit thee and to shew thee some of our hellish pastimes in hope that will draw and confirme thy minde a little more stedfast vnto vs. Content quoth Faustus, go to, let me see what pastime you can make. At which words, the great diuell in his likenes sate him downe by Faustus, commanding the rest of the diuels to appeare in their forme, as if they were in hell: first entered Belial in forme of a Beare with curled black haire to the ground, his eares standing vpright: within the eare was as red as blood, out of which issued flames of fire, his teeth were at least a foote long, as white as snowe, with a taile three elles long (at the least) hauing two wings on behind each arme, & thus one after another they appeared to Faustus in forme as they were in hel Lucifer himselfe sate in manner of a man all hairy, but of a browne colour like a Squirel curled, and his taile turning vpward on his backe as the Squirels doe, I thinke he could cracke nuts too, like a Squirrel.

After him came Belzebub in curled haire of a horsefleshy colour, his head like the head of a Bul, with a mightie paire of hornes, and two long eares downe to the ground, and two wings on his backe with pricking things like thornes: out of his winges issued flames of fire, his taile was like a Cowes. Then came Astoroth in forme of a worme going vpright on his taile, and had no feete, but a taile like a Slowe worme: vnder his chappes grew two short hands, and his backe was cole blacke, his belley thicke in the middle, yellow like gold, hauing many brisles on his backe like a Hedgehog. After him came Chania gosta, being white and gray mixed, exceeding curled and hairy, he had

a head like the head of an Asse, and a taile like a Cat, and clawes like an Ore, lacking nothing of a an ell broad. Then came Anobis, this diuell had a head like a dog, white and blacke haire, in shape of a hog, sauing that he had but two feete, one vnder his throat, the other at his taile, he was foure elles long, with hanging eares like a bloodhound. After him came Dithican, he was a short theefe, in forme of a Feasant, with shining feathers, and foure feete, his neck was greene, his body red, and his feete blacke. The last was called Brachus, with foure short feet like a Hedghog, yellow and greene, the vpper side of his body was browne, and the belly like blew flames of fire: the taile redde, like the taile of a Monkey. The rest of the diuels were in forme of vnsemsible beastes, as Swine, Harts, Beares, Woolfes, Apes, Buffer, Goates, Antlops, Elephants, Dragons, Horses, Asses, Lyons, Cats, Snakes, Toades, and all maner of vgly odious Serpents and Wormes: yet came in such sort, that euery one at his entry into the Hall, made their reuerence vnto Lucifer, and so took their places, standing in order as they came, vntill they had filled the whole Hall, wherwith sodainely fel a most horrible thunderclap, that the house shooke as though it would haue fallen to the ground, vpon which euery monster had a muck-forke in his hand, holding them towards Faustus, as though they would haue run at tilt at him: which when Faustus perceiued, he thought vpon the words of Mephostophiles, when he told him how the soules in hel were tormented being cast from diuel to diuell vpon muck-forkes, he thought verily to haue been tormented there of them in like sort. But Lucifer perceiuing his thought, spake to him, Why Faustus how likest thou this crew of mine? quoth Faustus why came not you in another maner of shape? Lucifer replied, we cannot change our hellish forme, we haue shewed our selues here, as we are there: yet can wee blinde mens eies in such sort, that when we wil, we repaire vnto them, as if we were men or angels of light, although our dwelling be in darknes. Then said Faustus, I like not so many of you together, wherupon Lucifer commaunded them to depart, except 7. of the principall, forthwith they presently vanished, which Faustus perceiuing, he was somewhat better comforted, & spake to Lucifer, where is my seruant Mephostophiles: let me see if he can do the like, whereupon came a fierce Dragon flying, & spitting fire round about the house, and comming towards Lucifer, made reuerence, and then changed himself to the forme of a Frier, saying, Faustus what wilt thou? Faustus said, I will that thou teach me to transforme my selfe in like sort as thou and the rest haue done: then Lucifer put forth his paw and gaue Faustus a booke, saying, hold, doe what thou wilt, which he

looking

looking vpon, straight waies changed himselfe into a hogge, then into a Worme, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how commeth it that all that filthy formes are in the world? Lucifer answered, they are ordained of God as plagues vnto men, & so shalt thou be plagued (quoth he) whereupon came Scorpions, Waspes, Emits, Bees, and gnats, which fel to stinging and biting him, and all the whole house was filled with a mosse horrible stinking fog, insomuch that Faustus saw nothing, but fil was tormented wherefore he cried for help saying, Mephostophiles my faithfull seruant where art thou? help, helpe I pray thee: hereat the spirit answering nothing, but Lucifer himselfe said, ho, ho ho Faustus, how likest thou the creation of the world, and incontinent it was cleare again, and the diuels and all the filthy cattel were banished, onely Faustus was left alon, seeing nothing, but hearing the sweetest musick that euer he heard before, at which he was so rauished with delight, that he forgot his feares hee was in before: and it repented him that he had seene no more of their pastime.

How Doctor Faustus desired to see hel, and of the manner how hee was vled therein. Chap. 20.

DOctor Faustus bethinking how his time went away, and how he had spent eight yeeres thereof, he ment to spend the rest to his better contentment, intending quite to forget any such motions, as might offend the diuell any more: wherefore on a time he called his Spirit Mephostophiles, and said vnto him, bring thou hither vnto mee thy Lord Lucifer or Belliall: hee brought him (notwithstanding) one that was called Belzebub, the which asked Faustus his pleasure? Quoth Faustus, I would know of thee if I may see hel and take a vew thereof? That thou shalt said the diuel, and at midnight I will fetch thee. Wel, night being come, Doctor Faustus awaited very diligently for the comming of the diuel to fetch him, and thinking that he tarried all too long, she went to the window, where he pulled open a cazement, and looking into the Element, he saw a cloude in the North more blacke, darker, and obscure then all the rest of the skie, from whence the wind blew most horrible right into Faustus his chamber, and filled the whole house with smoke, that Faustus was almost smothered: hereat fell an exceeding thunder clap, and withall came a great rugged blacke Beare, al curled, and vpon his backe a chaire of beaten gold, and spake to Faustus, saying sit vp and away with me: and Doctor Faustus, that had so long abode the smoke, wilde rather to be in hell then there, got on the diuel, and so they went together. But marke how the diuell

blinded him, & made him beleeue they carryed him into hell, for he carried him into the aire, where Fauſtus fell into a ſound ſleep, as if he had ſate in a warme water or bath: at laſt they came to a place which burneth continually with flaſhing flames of fire and brimſtone: whereout iſſued an exceeding mighty clap of thunder, with ſo horrible a noiſe, that Fauſtus awaked, but the diuel went forth on his way, & carried Fauſtus thereinto, yet notwithſtanding howſoeuer it burnt, not or Fauſtus felt no more heate, then as it were the glimps of the Sunne in May: there heard he all manner of muſicke to welcome him, that ſaw none playing on them, it pleaſed him wel but he durſt not aſke, for he was forbidden it before. To meet the diuell & the gueſt that came with him, came three other vgly deuils, the which ranne backe againe before the Beare, to make the way, againſt whome there came running an exceeding great Hart, which would haue thruſt Fauſtus out of his chaire, but being defended by the other three diuels, the Hart was put to the repulſe: thence going on their way Fauſtus looked, and beholde there was nothing but Snakes and all maner of venemous beaſts about him, which were exceeding great, vnto the which Snakes came many Storks and ſwallowed vp all the whole multitude of Snakes, that they left not one: which when Fauſtus ſaw he marueiled greatly, but proceeding further on their hellish voiage, there came forth of an hollow cliffe an exceeding great flying Eul, ỹ which with ſuch a force hit Fauſtus his chaire with his head and hornes, that he turned Fauſtus and his beare ouer & ouer, ſo that the beare vaniſhed away, whereat Fauſtus began to cry, oh, woe is me that euer I came heere: for he thought there to haue bene beguiled of the diuell, and to make his end before his time appointed or conditioned of the diuel, but ſhortly after came vnto him a monſtrous Ape, bidding Fauſtus to be of good cheere and ſaid, get vp on mine: al the fire in hell ſeemed to Fauſtus to haue beene put out, whereupon followed a monſtrous thicke fogge, that he ſaw nothing, but ſhortly it ſeemed to him to wax cleere, where he ſaw two great Dragons faſtned vnto a Waggon into the which the Ape aſcended, and ſet Fauſtus therin, forth flewe the Dragons into an exceeding darke cloude, where Fauſtus ſaw neither Dragon nor Chariot wherin he ſate, and ſuch were the cries of tormented ſoules, with mighty thunder claps and flaſhing lightnings about his eares, that poore Fauſtus ſhooke for feare,. Vpon this came they to a water, ſtincking and filthy, thicke like mudde, into the which ranne the Dragon, ſinking vnder with Waggon & al, but Fauſtus felt no water, but as it were a ſmall miſt, ſauing that the waues beate ſo ſore vpon him, that he ſaw nothing vnder and ouer him but onely wa-

ter,

ter, in the which he lost his Dragons, Ape, and Waggon: and sinking yet deeper & deeper, he came at last as it were upon a high rock, where the waters parted and left him thereon: but when the water was gone, it seemed to him he should there haue ended his life, for he saw no way but death: the Rock was as high from the bottome as heauen is from the earth, there sate he, seeing nor hearing any man, & loked euer upon the Rocke: at length hee sawe a little hole, out of the which issued fire, thought he, how shall I now do? I am forsaken of the diuels, and they that brought me hither, heere must I either fal to the bottome, or burne in the fire, or sit still in despaire: with that in his mones he gaue a skipp into the fiery hole, saying: hold you infernall hags, take here this sacrifice as my last end, the which I iustly haue deserued: upon this he was scared, & finding himselfe, as yet vnburned or touched of the fire, he was the better appaied, but there was so great a noise, as he neuer heard the like before, it passed al the thunder that euer he had heard, and comming downe further to the bottome of the rocke, he saw a fire, wherein were many worthy & noble personages, as Emperours, Kings, Dukes and Lords, and many thousands more of tormented soules, at the edge of which fire ran a most pleasant, cleare, and cold water to behold, into the which many tormented soules sprang out of the fire to coole themselues, but being so freezing cold, they were constrained to return again into the fire, & thus wearied themselues, and spent their endles torments out of one labyrinth into an other, one while in heate, another while in colde: but Faustus standing thus all this while gazing on them that were thus tormented, he sawe one leaping out of the fire and sriching horribly, whome he thought to haue known, wherefore he would faine haue spoken vnto him, but remembring that he was forbidden, he refrained speaking. When this deuill that brought him in, came to him againe in likenes of a Beare, with the chaire on his back, and bad him sit vp for it is time to depart: so Faustus got vp, and the diuell carried him out into the aire, where he had so sweet musick that he fel a sleep by the way. His boy Christopher being all this while at home, and missing his maister so long, thought his maister would haue tarried and dwelt with the diuel for euer: but whilst his boy was in these cogitations, his maister came home, for the diuell brought him home fast asleepe as he sate in the chaire, and so threw him on his bed, where (being thus left of the diuel) he lay vntill day. When he awaked, he was amazed, like a man that had been in a dark dungeon: musing with himselfe if it were true or false that he had seene hel, or whether he was blinded or not: but he rather perswaded himselfe that he had been there then

otherwiſe, becauſe he had ſeene ſuch wonderfull things: wherefore he moſt carfully tooke pen and inke, and wrote thoſe things in order as he had ſeene: the which writing was afterwards found by his boy in his ſtudy: which afterwards was publiſhed to the whole Citty of Wittenberg in open print, for example to all Chriſtians.

How Doctor Fauſtus was carried through the ayre vp to the heauen to ſee the whole world, and how the skie and planets ruled: after the which he wrote one letter to his friend of the ſame to Liptzig & how he went about the world in eight dayes. Chap. 19.

THis Letter was found by a freeman and Citizen of wittenberg, written with his owne hand, & ſent to his friend at Liptzig a Phyſition, named Ioue Victory: the contents of which were as followeth:

Amongſt other things, (my louing friend & brother) I remember yet the former friendſhip had together, when we were ſchoolefellowes and Students in the Vniuerſitie at Wittenberg, whereas you firſt ſtudied Phyſick, Aſtronomy, Aſtrology, Geometry, & Coſmographie, I to the contrary (you know) ſtudied Diuinity, notwithſtanding now in any of your owne ſtudies I am ſeene (I am perſwaded) further than your ſelfe for ſithence I began I haue neuer erred, for (might I ſpeake it without affecting my owne praiſe) my Calenders, & other practiſes haue not only the commendations of the common ſort, but alſo of the chiefeſt Lords & nobles of this our Dutch nation: becauſe (which is chiefly to be noted) I write and preſaged of matters to come, which all accord & fal out ſo right, as if they had bin alredy ſeene before. And for that (my beloued Victory) you write to know my voyage which I made vnto ỹ heuens the which (as you certifie me you haue had ſome ſuſpition of) although you partly perſwaded your ſelfe, that it is a thing vnpoſſible, no matter for that, it is as it is, & let it be as it will: once it was done in ſuch maner as now according vnto your requeſt I giue you here to vnderſtand.

I being once laid on my bedde, and could not ſleepe for thinking on my Calender and practiſe, I mercueled with my ſelfe, how it were poſſible that the firmament ſhould be knowen & ſo largely written of men, or whether they write true or falſe, by their owne opinions, or ſuppoſition, or by due obſeruations and true courſe of the heauens. Behold, I thought my houſe would haue bene blowen downe, ſo that all my doores and cheſts flew open, whereat I was not a little aſtonied, for withall I heard a groning voice, which ſaid, get vp, the deſire of thy hart, mind, and thought ſhalt thou ſee: at the which I anſwered, what my hart deſireth, that would I faine ſee, and to make proofe, if I ſhall

ſee

see I will away with thee. Why then (quoth he) looke out at thy window, there cometh a messenger for thee, that did I, & behold, there stood a Waggon, with two Dragoons before it, to draw the same, and al the Waggon was of a light burning fire, and for that the Moone shone, I was the willinger at that time to depart, but the voice spake againe, sir up and let vs away: I will (said I) goe with thee, but vpon this condition, that I may aske after all things that I see, heare, or thinke on: the voice answered, I am content for this time. Hereupon I got me into the Waggon, so that the Dragons carried mee vpright into the aire. The Waggon had also foure wheeles, the which rattled so, & made such a noise, as if we had all this while been running on the stones. & round about vs flew out flames of fire, and the higher that I came, the more the earth seemed to be darkened, so that me thought I came out of a dungeon, & loking downe from heauen, behold Mephostophiles my Spirit and seruant was behind me, and when he perceiued that I saw him, he came and sate by me, to whome I said, I pray thee Mephostophile, whether shall I goe now? Let not that trouble thy minde, said he, and yet they carried vs higher vp, And now wil I tell thee (good friend and schole-fellow) what thinges I haue seene and prooued, for on the Tuesday went I out, and on Tuesday seuen nights following, I came home againe, that is eight daies, in which time I slept not, no not one wincke came in mine eies: and we went inuisible of any man: and as the day began to appeare, after my first nights iourney, I saide to my Spirit Mephostophiles, I pray thee, how farre haue we now ridden, I am sure thou knowest: for me thinkes that we are ridden exceeding farre, the worlde seemeth so little: Mephostophiles answered mee, my Faustus, beleeue me that from the place from whence thou camest, vnto this place where we are now, is already forty seauen leagues right in height, and as the day increased, I loked down vpon the world, there I saw many kingdoms and prouinces, likewise the whole world, Asia, Europa, & Africa, I had a sight of: and being so high quoth I to my Spirit, tel me now how these kingdomes lie, & what they are called, the which he denied not, saying, see this on our left hand is Hungaria this is also Prussia on our left hand, and Poland, Muscouia, Tartaria Silesia, Bohemia, Saxony: and here on our right hand, Spayne, Portugall, France, England & Scotland: then right out before vs lie the kingdoms of Persia, India, Arabia, the king of Althar, and the great Cham: now are we come to Wittenberg, and are right ouer the towne of Weim in Austria, and ere long will be at Constantinople, Tripolie, and Ierusalem, and after will we pearce the frozen Zone, and shortly touch the

Horizon,

Horizon, and the zenith of Wittenberg. There looked I on the Occa Sea, and beheld a great many of ships, and Gallies ready to the battaile one against another: and thus I spent my iourney: now cast I my eies heere, now there, towards South, North, east, and west, I haue been in one place where it rained and hailed, and in another where the Sun shone excellent faire, and so I thinke that I saw the most things in and about the world, with great admiration, that in one place it rained and in an other haile & snow, on this side the sunne shone bright, some hils couered with snow neuer consuming, other were so hot that grass and trees were burned and consumed therewith. Then looked I vp to the heauens, and behold, they went so swift, that I thought they would haue sprung in thousands. Likewise it was so cleare and so hot, that I could not long gaze into it. it so dimmed my sight: and had not my spirit Mephostophiles couered me as it were with a shadowing cloud, I had been burnt with the extreame heate thereof: for the Sky the which we behold heere when we looke vp from the earth, is so fast and thicke as a wal, cleere and shining bright as a Christal, in the which is placed the Sunne, which casteth forth his raies and beames ouer the vniuersal world, to the vttermost confines of the earth. But we think that the sun is verie little: no, it is altogether as big as the world: Indeed the body substantial is but litle in compasse, but the raies or streame that it casteth forth, by reason of the thing wherein it is placed, maketh him to extend and shew himselfe ouer the whole world: and we thinke that the sunne runneth his course, and that the heauens stand still: no, it is the heauens that moue his course, and the sunne abideth perpetually in his place, he is permanent, and fixed in his place, & although we see him beginning to ascend in the orient or East, at the highest in the meridian or South, setting in the Occident or West, yet is he at the lowest in Septentrio or North, and yet he moueth not. It is the arle of the heauens that moueth the whole firmament, being a Chaos or confused thing & for that proofe, I will shew thee this example: like as thou seest a buble made of water and sope blowne forth of a quill, is in forme of a confused masse or Chaos, and being in this forme, is moued at pleasure of the wind, which runeth rounnd about that Chaos, and mooueth him also round: euen so is the whole firmament or Chaos wherein are placed the Sun, & the rest of the Planets turned and carried at the pleasure of the spirit of God, which is wind: Yea, Christian Reader, to the glory of God, and for the profit of thy soule, I will open vnto thee the diuine opinion, touching the rule of this confused Chaos, far more then any rude Germaine author, being possessed with the diuell, was able

to

to vtter and to proue some of my sentence before to be true, looke into Genesis vnto the workes of God, at the creation of the world, ther shalt thou finde that the spirit of God mooued vpon the waters before heauen and earth were made. Mark how he made it, and how by his word euery element tooke his place: these were not his works but his words, for all the words he vsed before, he concluded afterwards in one worke, which was in making man: marke reader with patience for thy soules health, see into all that was done by the word and worke of God, light and darknes was, the firmament stood, and there great ☉, and litle light ☽ in it: the most waters were in one place, the earth was drie, & euery Element brought forth according to the word of God: now followeth his workes, he made man after his owne image, how? out of the earth. The earth will shape no image without water, there was one of the Elements. But all this while where was wind? all Elements were at the word of God, man was made, and in a forme by the worke of God, yet mooued not that worke, before God breathed the spirit of life into his nostrils, and made him a liuing soule: here was the first winde and spirit of God out of his owne mouth, which we haue likewise from the same seed which was only planted by God in Adam, which winde breath or spirit, when he had receiued, he was liuing and mooued on earth, for it was ordained of God for his habitation, but the heauens are the habitation of the Lord, and like as I shewed before of the bubble or confused Chaos made of water & sope through the wind & breath of man is turned round, and carried with euerie winde: euen so the Firmament wherein the Son, and the rest of the planets are fixed, mooued, turned and carried with the winde, breath, or Spirit of God, for the heauens and firmaments are moouable as the Chaos, but the sunne is fixed in the firmaments. And farther my good schoole-fellow, I was thus nigh the heauens, wher me thought euery planet was but as halfe the earth and vnder the firmament ruled the spirit in the aire, & as I came down I looked vpon the world, and the heauens, & me thought that the earth was inclosed in comparison within the firmament, as the yolke of an egge within the white, & me thought that the whole length of the earth was not a span long: & the water was as if it had beene twise as broade and as long as the earth: euen thus at the eight daies end came I home againe, and fel a sleepe, and so I continued sleeping three dayes & three nights together: and the first houre that I awaked, I fell freshly againe to my Kalender, and haue made thē in right ample manner as you know, and to satisfie your request, for that you write vnto me, I haue in consideration of our old friendship had at the vniuersity of Wittenberge de-

clared vnto you my heauenly voyage, wishing no worse vnto you, then vnto my selfe, that is, that your minde were as mine in all respects. Dixi. Doctor Faustus the Astrologian.

How Doctor Faustus made his iourney through the principall and most famous lands in the world.

DOctor Faustus hauing ouer-run fifteene yeers of his appointed time he took vpon him a iourney, with ful pretēce to see the whole world, and calling his spirit Mephostophiles vnto him he said: thou knowest that thou art bound to me vpon conditions, to performe and fulfil my desire in all things, wherefore my pretence is to visite the whole face of the earth visible and inuisible when it pleaseth me: wherefore I enioyne and command thee to the same. Whereupō Mephostphiles answered, I am ready my Lord at thy commaund, & forth with the spirit chāged himself into the liknes of a flying horse, saying, Faustus sit vp, I am ready. Doctor Faustus loftily sat vpō him, & forwards they went: Faustus came through many a land & prouince: as Pauonia, Austria, Germania, Bohemia, Slesia, Saxony, Missene, During, Frankland, Shawblādt, Byerlādt, Stiria, Carinthia, Polād, Litaw, Lieflād, Prussia, Denmark, Muscouia, Tartaria, Turky, Persia, Cathai, Alexādria, Barbaria, Ginne, Peru, the straights Magenelanes, India, all about the frozen Zone, & Terra Incognita. Noua Hispainola the Isles of Terzera, Mederi, S. Michaels, the Canaries, and the Tenorifocie, into Spain, the maine land, Portugal, Italy, Cāpania, the kingdō of Naples the Iles of Sicilia, Malta maioria, minoria, to the knights of the Rhodes, Cādy or creet, Cipras, Corinth, Switzerlād, France, Freeslād, Westphalia, Zelād, Holland, Brabāt, & all the 17. prouinces in Netherlād, Englād Scotlānd, Irelād, all America & Island, the out Iles of Scotlād the Orchades, Norway, the Bishopricke of Breame, & so home again: al these kingdoms, prouinces & countries he passed in 25. daies in which time he saw very litle that delighted his mind: wherfore he took a litle rest at home, & burning in desire to see more at large, & to behold the secrets of each kingdome, he set forwards againe on his iourney vpon his swift horse Mephostophiles, & came to Trēt, for that he cheefly desired to see this town and the monuments thereof: but there he saw not many wonders, except one faire pallace that belonged vnto the bishop, and also a mighty large castle that was built of brick, with 3. wals, & 3. great trenches, so strong that it was vnpossible for any princes power to win it: then he saw a Church wherein was buried Simeon, & the Bishop Popo: their tombes are of most sumptuous Marble stone, closed

and

and ioyned together with great bars of yron: from whence he departed to Paris, where he liked well the Academie: and what place or kingdom soeuer fel to his mind, the same he visited. He came frō Paris to Mentz where the riuer of Maine fals into the Rhine, notwithstāding he tarried not long ther, but went into Campania in the kingdom of Neapolis in which hee saw an innumerable sort of cloisters, nunries, and Churches great & high houses of stone, the strēts faire and large, & straight foorth from one end of the towne to the other as a line, and al the pauement of the Citie was of brick, & the more it rained in the town the fayrer the strēetes were: there saw he the tombe of Virgill, and the high way that he cut through the mighty hill of stone in one night, the whole length of an English mile: when he saw the number of Gales & Argozis that lay there at the city head, the wind mill that stod in the water, the castle in the water, and the houses aboue the water, where vnder gallies might ride most safely from rain or wind: then he saw the Castle on the hill ouer the towne, & many monuments therein, also the hill called Vesuuius, wheron groweth all the Grēkish wine, & most pleasant strēt Oliues. From thence he came to Venice, whereas he wondered not a little, to see a Citie so famously built standing in the Sea, where through euery street the water came into such largenesse, that great ships and barkes might passe from one strēete to another, hauing yet a way on both sides the water, whereon men and horse might passe, he marualled also how it was possible so much victuall to be found in the towne, and so good cheape, considering that for a whole league, nothing grew neere the same. He wondred not a little at the faireneſſe of S. Marks place, and the sumptuous Church standing therein, called S. Marks, how all the pauement was set with colored stones, and all the Roode or loft of the Church double gilded ouer. Leauing this, he came to Padoa, beholding the manner of their Academie, which is called the mother or nurse of Christendome, there hee heard the Doctors, and saw the most monuments in the Towne, entred his name into the Vniuersitie of the Germaine Nation, and wrote himselfe Doctor Faustus, the vnsatiable speculator: then saw he the worthiest monument in the world for a Church, named S. Anthonies cloister, which for the pinacles therof, and the contriuement of the Church, hath not the like in Christendome. This towne is fenced about with three mightie walles of stone and earth, betwixt the which runneth goodly ditches of water: twise euery 24. houres falleth boats betwixt Padoa and Venice with passengers, as they do here betwixt London and Grauesend, & euen so farre they differ in distance: Faustus beheld likewise the counsaile

houſe and the Caſtle with no ſmall wonder. Well, forward he went to Rome, which lay, and doth yet lie on the River Tibris, the which deuideth the City into two parts: ouer the River are foure great ſtone Bridges, and vpon the one Bridge called Ponte S. Angelo, is the Caſtle of Saint Angelo, wherein are ſo many great caſt peeces, as there are daies in the yeare, and ſuch peeces as will ſhoote ſeauen bullets off with one fire: to this Caſtle commeth a priuy vault from the Church and Pallace of Saint Peter, through the which the Pope (if any daunger be) palleth from his Pallace to the Caſtle for ſafegarde, the Citie hath eleuen gates, and a hill called Vaticinium, whereon S. Peters Church is built: In that Church the holy fathers will heare no confeſſion, without the penitent bring money in his hand. Adioyning to this Church, in the Campo Santō, the which Carolus Magnus built: where euery day thirteene Pilgrimes haue their dinner ſerued of the beſt: that is to ſay, Chriſt and his twelue Apoſtles. Hard by this he viſited the Churchyard of S. Peters, where he ſaw the Pyramide that Julius Ceſar brought forth of Affrica: it ſtood in Fauſtus his time leaning againſt the Church wal of S. Peters. but now Pope Sextus hath erected it in the middle of S. Peters Churchyard. it is 24 fathom long, and at the lower end fiue fathom foure ſquare, and ſo foorth ſmaller vpwards: on the top is a Crucifixe of beaten gold, the ſtone ſtandeth on foure Lions of braſſe. Then he viſited the 7. Churches of Rome, that were S. Peters, S. Paules, S. Sebaſtians, S. Iohn Lateran, S. Laurence, S. Marie Magdalen, and S. Marie Maiora. then went he without the towne, where he ſaw the conduits of water that runne leuell through hill and dale, bringing water into the towne fifteene Italian miles off: other monuments he ſawe too many to recite, but amongſt the reſt he was deſirous to ſee the Popes Court, and his maner of ſeruice at his table, wherefore he and his ſpirit made themſelues inuiſible and came to the Popes Court, & priuie chamber, where he was, there ſaw he many ſeruants attēding on his holines, with many a flattering Sycophants carrying of his meate, & there he marked the Pope and the manner of his ſeruice, which he ſeeing to be ſo vnmeaſurable and ſumptuous: ſie (quoth Fauſtus) why had not the diuell made a Pope of me? Fauſtus ſawe there notwithſtanding, ſuch as were like to himſelfe, proude, ſtoute, wilfull, gluttons, drunkards, whoremongers, breakers of wedlocke, and followers of all maner of vngodly exerciſes: wherefore he ſaid to his ſpirit, I thought that I had been alone a hog or pore of the diuels, but he muſt beare with me yet a little longer, for theſe hogs of Rome are already fatted, and fitted to make his roſt meat, the

diuell

diuel might do well now to ſpit them all, and haue them to the fire, and let him ſummon the Nuns to turne the ſpits: for as none muſt confeſſe the Nun but the Fryer, ſo none ſhould turne the roſting Fryer but the Nun. Thus continued Fauſtus three daies in the Popes Pallace and yet had no luſt to his meate, but ſtood ſtill in the Popes chamber & ſaw euery thing whatſoeuer it was: on a time the Pope would haue a feaſt prepared for the Cardinall of Pauia, and for his firſt welcome: the Cardinall was bidden to dinner: and as he ſate at meate, the Pope would euer be bleſſing and croſſing ouer his mouth, Fauſtus could ſuffer it no longer, but vp with his fiſt and ſmote the Pope on his face, and withal he laughed, that the whole houſe might heare him, yet none of the ſaw him nor knew where he was: the Pope perſwaded his company that it was a damned ſoule, commaunding Maſſe preſently to be ſaid for his deliuery out of Purgatory, which was done: the Pope ſate ſtil at meate but when the latter maſſe came in to the Popes boord, D. Fauſtus laid hands thereon, ſaying, this is mine: and ſo he tooke both diſh and meat and flew vnto the Capitall or Campadolia, calling his ſpirit vnto him, and ſaid, come let vs be merry, for thou muſt fetch me ſome wine & the cup that the Pope drinks of, and here vpon monte caual, we will make good cheere in ſpight of the Pope & al his fat abby-lubbers. His ſpirits hearing this, departed towards the Popes chamber, where he founde them yet ſitting & quaffing: wherefore he tooke from before the Pope the fayreſt peece of plate or drinking goblet, and a flaggon of wine, and brought it to Fauſtus: but when the Pope & the reſt of his crue perceiued they were robbed, and knew not after what ſort, they perſwaded themſelues that it was ỹ damned ſoule that before had vered the Pope ſo, and that ſmot him on the face, wherefore he ſent commaundement through the whole cittie of Rome, that they ſhould ſay Maſſe in euery church, and ring all the bels for to lay the walking ſpirit, and to curſe him with bel, booke, and candle, that ſo inuiſibly had miſuſed the Popes holines, with the cardinal of Pauia, and the reſt of their company: but Fauſtus notwithſtanding made good cheere with that which he had beguiled the Pope of, and in the middeſt of the order of S. Barnards bare footed Fryers, as they were going on proceſſion through the market place called campa de fiore, he let fall his plate, diſhes & cup: and with all for a farwell, he made ſuch a thunder-clap and ſtorme of raine, as though heauen and earth ſhould haue met together, and ſo left Rome and came to Millaine in Italy, neere the Alpes or borders of Switzerland, where he praiſed much to his ſpirit the pleaſures of the place, the city being founded in ſo braue a plaine, by the which ran moſt plea-

sent riuers on euery side of the same, hauing besides within the compasse or circuit of seauen miles, seauen small Seas: he saw also therein many faire pallaces and goodly buildings, the Dukes pallace, and the mighty strong castle which is in manner halfe the bignes of the towne. Moreouer, it liked him well to see the hospitall of Saint Maries with diuers other thinges. He did nothing there worthy of memory, but he departed backe againe towards Bolognia, and from thence to Florence where he was well pleased to see the pleasant walke of Merchants, the goodly vaults of the Citie, for that almost the whole Cittie is vaulted, and the houses themselues are built outwardly, in such sort, that the people goe vnder them as vnder a vault: then he perused the sumptuous Church in the Dukes Castle, called Vostra Donna, our Ladies Church, in which he saw many monuments, as a marble doore, most huge to looke vpon: the gates of the castle are Bel mettal, wherin are grauen the holy Patriarkes, with Christ and his twelue Apostles, and diuers other Histories out of the olde and new Testament. Then went he to Sena, where he highly praised the Church and hospitall of Santa Maria Formosa, with the goodly buildings, & especially the fairenes and greatnes of the Citie & beautifull women. Then came he to Lions in France, where he marked the scituation of the Citie, which lay betweene two hils, inuironed with 2. waters: one worthy monument in the Cittie pleased him well, that was, the great church with the Image therein, he commended the city highly for the great resort that it had vnto it of strangers. From thence he went to Cullin, which lieth vpon the riuer of Rhine, wherein he saw one of the auncientest monuments of the world, the which was the Tombe of three Kings, that came by the Angell of God, and their knowledge they had in the Star, to worship Christ: which when Faustus saw he spake in this manner, Ah alas good men how haue you erred, and lost your way? you should haue gone to Palestina and Bethlem in Iudea, how came you hither? or belike after your death you were throwne into Mare Mediterraneum, about Tripolis in Syria, and so you fleeted out of the straights of Gibaltera, into the Ocean sea, and so into the bar of Portugall, & not finding any rest you were driuen alongst the coast of Gallica, Biskay and France, & into the narrow Seas, then from thence vnto Mare Germanicum, & so taken vp I thinke about the towne of Dort in Holland, you were brought to Cullin to be buried: or else I thinke you came more easily with a whirlwind ouer the Alpes, and being throwne into the riuer of Rhine, it conuaied you to this place, where you are kept a monument There saw he the Church of S. Vrsula, where remaines a monument

of

of the 1000. Virgins: it pleaſed him alſo to ſee the beautie of the women. Not farre from Cullin lieth the towne of Ach, where he ſaw the gorgeous temple that the Emperour Carolus Quartus built of marble ſtone for a remembrance of him, to the end all his ſucceſſors ſhould there be crowned. From Cullin & Ach, he went to Geuf, a city in Sauoy lying neere Switzerland, it is a towne of great trafficke, the Lord thereof is a Biſhop, whoſe wine ſeller Fauſtus & his Spirit viſited, for the loue of his good wine. From thence he went to Strasburg, where he beheld the faireſt temple that euer he had ſeene in his life before, for on euery ſide thereat he might ſee through it, euen from the couering of the Winkler to the top of the Pinickle, and it is named one of the wonders of the world: wherefore he demanded why it was called Strasburg? his ſpirit anſwered, becauſe it hath ſo many highwaies comming to it on euery ſide, for Stors in Dutch is a high way, & hereof came the name, yea (ſaid Mephoſtophiles) the Church which thou ſo wondereſt at, hath more reuenues belong to it, then the twelue Dukes of Sleſia are worth, for there pertaine vnto this church fifty fiue townes, and foure hundreth ſixtie three Villages, beſides many houſes in the Towne. From thence went Fauſtus to Baſil in Switzerland, wheras the riuer of Rhine runneth through the towne, parting the ſame as the Riuer of Thames doth London: in this towne of Baſil he ſaw many rich mouuments, the towne walled with bricke, and round about it without it goeth a great trench: no Church pleaſed him but the Jeſuits Church, which was ſumtpuouſly builded, and ſet full of Alablaſter Pillers: Fauſtus demaunded of his Spirit, how it tooke the name of Baſil? his Spirit made anſwere and ſaid, that before this cittie was found, there vſed a Baſiliſcus, a kind of Serpent: this Serpent killed as many men, women, and children as he took a ſight of, but there was a Knight that made himſelfe a couer of chriſtall to come ouer his head & ſo downe to the ground, and being firſt couered with a blacke cloth, ouer that hee put the chriſtal, and ſo boldly went to ſee the Baſiliſcus, and finding the place where ſhe haunted, he expecting her comming, euen before the mouth of her caue: where ſtanding a while, the Baſiliſcus came forth, who, when ſhe ſaw her owne venomous ſhadow in the Chriſtal, ſhee ſplit in a thouſand peeces: wherefore the Knight was richly rewarded of the Emperor: after the which the Knight founded this towne vpon the place where he had ſlaine the ſerpent, and gaue it the name of Baſil, in remembraance of his deed.

From Baſil Fauſtus went to Coſtuitz in Sweitz at the head of the Rhine, where is a moſt ſumtpuous bridge, that goeth ouer the Rhin,

euen

euen from the gates of the towne vnto the other side of the ſtreame: at the head of the riuer of Rhine, is a ſmall Sea, called of the Switzers the black ſea, twentie thouſand paces long, and fiftie hundreth paces broad. The towne Coſtnitz, tooke the name of this, the Emperour gaue it to a Clowne for erpounding of this riddle, wherefore the Clowne named the towne Coſtnitz, that is in Engliſh, coſt nothing. From Coſtnitz he came to Vlm, where he ſaw the ſumptuous Towne houſe built by two and fiftie of the auncent Senators of the cittie, it tooke the name of Vlm, for that the whole land thereabout are full of Elmes: but Fauſtus minded to depart from thence, his ſpirit ſaid vnto him, Fauſtus thinke on the towne as thou wilt, it hath three Dukedomes belonging to it, the which they haue bought with ready mony. From Vlme hee came to Wartzburg, the chiefeſt towne in Franklandt, wherein the Biſhop altogether keepeth his Court, through the which toune paſſeth the Riuer of Mayne, that runnes into the Rhine: there about groweth ſtrong and pleaſant wine, the which Fauſtus well proued. The caſtle ſtandeth on a hil, on the North ſide of the Towne, at the foote whereof runneth the riuer: this towne is ful of beggerly Fryers, Nuns, Prieſts and Jeſuits: for there are fiue ſorts of begging Fryers, beſides three Cloiſters of Nuns: at the foote of that Caſtle ſtandes a Church, in the which there is an Alter, where are engrauen all the foure Elements, and all the orders & degrees in heauen, that any man of vnderſtanding whoſoeuer that hath a ſight thereof, will ſay that it is the artificialeſt thing that euer he beheld. Frō thence he went to Norenberg: whither as he went by the way, his Spirit informed him that the towne was named of Claudius Tiberius, the ſon of Nero the tyrant. In the town are two famous cathedral Churches, the one called S. Sabolt, the other S, Laurence: in which church hangeth all the reliques of Carolus Magnus, that is, his cloake, his hoſe and dublet, his ſword and Crowne, his Cepter, and his Apple. It hath a very glorious gilden Conduit in the Market of S. Laurence: in which conduit, is the ſpeare that thruſt our Sauiour into the ſide, and a peece of the holy croſſe: the wal is called the faire wal of Norenberg, and hath 528. ſtreetes, 160. wels, foure great, and two ſmall clocks, fiue great gates, and two ſmall doores, eleuen ſtone bridges, twelue ſmall hils, ten appointed market-places, thirteene common hot houſes, ten Churches, within the towne are thirtie wheeles of water mils: it hath 132. tall ſhips, two mighty Town wals of hewen ſtone and earth, with very deepe trenches. The wals haue 180. Towers about them, and foure faire platformes, ten Apothecaries, ten Doctors of the common Law, foureteene Doctors

of

of Physicke. From Norenberge, he went to Auspurg, where, at the breake of the day, he demanded of his spirit, whereupon the towne tok his name: this towne (quoth he) hath had many names, when it was first built, it was called Vindelica: secondly it was called Zizaria, the vpon bridge: lastly, by the Emperour Octauius Augustus it was called Augusta, & by the corruption of language, the Germaines haue named it Auspurg. Now for because that Faustus had bene there before, he departed without visiting their monuments to Rauenspurg, where his spirit certified him that the Citie had seauen names, the first Tyberia, the second Quadratis, the third Heaspalis, the fourth Reginopolis, the fift Imbripolis, the sixt Ratisbona, the last Rauenspurge. The situation of this citie pleased Faustus wel, also the strong and sumptuous buildinges: by the walles thereof runneth the riuer of Danubia, in Dutch called Donow, into the which not farre from the compasse of the Citie, falleth neere hand threescore other small riuers & fresh waters: Faustus also liked the sumptuous stone Bridge ouer the same water, with the church standing thereon, the which was founded Ann. 1115. the name whereof is called S. Remadian: in this towne Faustus went into the Celler of an Inholder, and let out all the wine & beere that was in the celler. After the which feate he returned into Mentz in Bauaria a right princely towne, the towne appeared as if it were new, with great streetes therein both of breadth and length from Mentz to Saitburg, where the bishop is alwaies resident: heere saw he all the commodities that were possible to be seene, for at the hill he sawe the forme of a Bell made in Christall, an huge thing to looke vpon, that euery yeare groweth bigger and bigger, by reason of the freezing colo. From thence hee went to Vienna in Austria, this town is of so great antiquity, that it is not possible to finde the like. In this town (saide the spirit) is more wine then water, for al vnder the town are wels, the which are filled euery yeare with wine, and al the water that they haue, runneth by the towne, that is, the Riuer Danubia. From thence he went into Prage, the chiefe Citie in Bohemiah: this is deuided into three parts, that is, old Prage, new Prage, and little Prage. Little Prage is the place where the Emperors court is placed, vpon an exceeding high mountaine, there is a Castle wherein are two faire churches, in the one he found a monument which might well haue beene a mirror for himselfe, and that was the Sepulchre of a notable Coniurer, which by his magicke had so inchanted his Sepulchre, that whosoeuer set foot thereon, should be sure neuer to die in their beds. From this Castle he came downe and went ouer the bridge. This bridge hath twēty and foure Arches. In the mid-

dle of the bridge ſtands a very faire monument, being a croſſe builded ſtone, and moſt artificially carued. From thence he came into the olde Prage, the which is ſeperated from the new Prage, with an exceeding deepe ditch, and round about incloſed with a wall of bricke. Vnto this is adioyning the Iewes Towne, wherein are thirteen thouſand men, women and children, al Iewes. There he viewed the College and the Garden where all manner of ſauage beaſts are kept, & from thence he ſet a compaſſe round about the three townes, wherat he wondred greatly, to ſee ſo mighty a city ſtand all within the wals. From Prage hee flew into the ayre and bethought himſelfe what he might doe, or which way to take, ſo he looked round about, & behold he ſpied a paſſing faire Citie which lay not farre from Prage, about ſome foure and twentie miles, and that was Breſſaw in Scleſia, in the which when he was entred, it ſeemed to him that he had been in Paradiſe, ſo neate and cleane was the ſtreets, and ſo ſumptuous was their buildings In the city he ſaw not many wonders, except the braſen Virgine that ſtandeth on a bridge ouer the water, and vnder the which ſtandeth a mil like a powder mil, which virgine is made to do execution vpon thoſe diſobedient towne borne children that be ſo wilde that their parents cannot bridle them: which when any ſuch are found with ſome hainous offence turning to the ſhame of their parents & kindred, they are brought to kiſſe this virgine, which openeth her arme, the perſon then to be executed kiſſeth her, then doth ſhee cloſe her armes together with ſuch violence, that ſhe cruſheth out the breath of the partie, breaketh his bulk & ſo dyeth, but being dead, ſhe openeth her armes againe and letteth the party fall into the mill, where he is ſtamped in ſmall morſels, which the water carrieth away, ſo that no part of him is found againe. Frō Breſſaw he went toward Cracoua, in the kingdome of Ptolonia, where he beheld the Academie, the which pleaſed him wonderfull well. In this Citie the king moſt commonly holdeth his court at a caſtle, in which caſtle are many famous monuments. There is a moſt ſumptuous church in the ſame, in which ſtandeth a ſiluer alter gilded, & ſet with rich ſtones, and ouer it is a conueyance full of all manner ſiluer ornaments belonging to the maſſe. In the church hangeth the iawbones of a huge dragō that kept the Rocke, before the caſtle was edified thereon. It is full of all manner of munition, and hath alwaies victual for 3. yeares to ſerue 2. thouſand men. Through the town runneth a riuer called the Veſtual for Wiſſel, where ouer a faire woodden bridge. This water deuideth the towne and Caſmere, in this Caſmere dwelleth the Iewes being a ſmall walled towne by themſelues, to the number of 25000. men,

women

women and children. Within one mile of the towne there is a ſalt mine where they find ſtones of pure ſalt of 1000. pound, or 2000. pound, or more in weight, and that in great quantitie. This ſalt is as blacke as the Newcaſtle coales when it comes out of the mine, but being beaten to powder, it is as white as ſnow. The like they haue foure mile from thence at a towne called Buchma. From thence Fauſtus went to Sandetz, the captaine therof was called Don Spiket Iordan: in this town are many monuments, as the tomb or ſepulchre of Chriſt, in as ample maner as that is at Ieruſalem, at the proper coſts of a Gentleman that went thither to Ieruſalem from that place, and returned againe. Not far from that towne is a new towne, wherein is a Nunry of the order of S. Diocleſian, into which order may none come except they be Gentle women, and well formed, and faire to looke vpon, the which pleaſed Fauſtus well, but hauing a deſire to trauel further, and to ſee more wonders, meaſuring vp towards the Eaſt, ouer many lands & prouinces, as into Hungaria, Tranſiluana, Shede, Ingatz, Sardinie, & ſo into Conſtantinople, where the Turkiſh Emperor kept his court. This Citie was ſurnamed by Conſtantine the founder thereof, being builded of very faire ſtone. In the ſame the great Turke hath three faire pallaces, the walles are ſtrong, the pinacls are very huge, and the ſtreets large, but this liked not Fauſtus, that one man might haue ſo many wiues as he would. The ſea runeth hard by the Citie, the wall hath 11. gates: Fauſtus abode there a certaine time to ſee the manner of the Turkiſh Emperours ſeruice at his table, where he ſaw his royall ſeruice to bee ſuch, that he thought if all the Chriſtian Princes ſhould banquet together, and euery one addorne the feaſt to the vttermoſt, they were not able to compare with the Turke for his table, and the reſt of his country ſeruice: wherefore it ſo ſpighted Fauſtus, that he vowed to be reuenged of him, for his pomp he thought was more fit for himſelfe: wherefore as the Turk ſate at meat, Fauſtus ſhewed him a little apiſh play: for round about the priuie chamber, he ſent forth flaſhing flames of fire, inſomuch that the whole companie forſooke their meate and fled, except onely the great Turke himſelfe, him Fauſtus charmed in ſuch ſort, that hee could neither riſe nor fall, neither could any man pull him vp. With this was the hall ſo light, as if the Sunne had ſhined in the houſe, then came Fauſtus informe of a Pope to the great Turke, ſaying, all haile Emperour, now art thou honoured that I ſo worthily apeare vnto thee as thy Mahomet was wont to do: hereupon he vaniſhed, & forthwith it thundred, that the whole Pallace ſhooke: the Turke greatly marualled what this ſhould bee that ſo vexed him, and was perſwaded

by his chiefeſt counſellers, that it was Mahomet his prophet, which had ſo appeared vnto them, whereupon the Turke commaunded them to fall downe on their knees, and to giue him thanks for doing them ſo great honor as to ſhew himſelfe vnto them: but the next day Fauſtus went into the Caſtle where he kept his Wiues and Concubines: in the which Caſtle might no man vpon the paine of death come, except thoſe that were appointed by the great Turke to do them ſeruice, and they were all geldes. Which when Fauſtus perceiued, he ſaid to his ſpirit Mephoſtopiles, how likeſt thou this ſport, are not theſe faire ladies greatly to be pitied, that thus conſume their youth at the pleaſure of one onely man? Why (quoth the ſpirit) maiſt not thou in ſtead of the Emperour, embrace his faire ladies? doe what thy heart deſireth heerein, and I will aid thee, & what thou wilheſt thou ſhalt haue it performed: wherefore Fauſtus (being before this counſell apt inough to put ſuch matters in practiſe) cauſed a great fogge to be round about the Caſtel, both within and without, & hee himſelfe appeared amongſt the Ladies in all points as they vſe to paint their Mahomet: at which ſight, the Ladies fell on their knees, and worſhipped him. Then Fauſtus tooke the fayreſt by the hand, & led her into a chamber, where after his maner he fell to dalliance, and thus he continued a whole day and a night: and when he had delighted himſelfe ſufficiently with her, he put her away and made his ſpirit bring him another, ſo likewiſe he kept with her 24. houres play, cauſing his ſpirit to fetch him moſt dainety fare, and ſo he paſſed away ſix daies, hauing each day his pleaſure of a ſundry Ladie, and that of the faireſt: all which time the fog was ſo thicke, and ſo ſtinking, that they within the houſe thought they had beene in hell, for the time, and they without wondred thereat, in ſuch ſort that they went to their prayers, calling on their God Mahomet, and worſhipping of his Image. Wherefore the ſixt day Fauſtus exalted himſelf into the aire, like to a Pope, in ſight of the great Turke and his people. And he had no ſooner departed the Caſtle, but the fog vaniſhed away, whence preſently the Turke ſent for his Wiues and Concubines, demaunding of them if they knew the cauſe why the Caſtell was beſet with a miſt ſo long? They ſaid that it was the God Mahomet himſelfe that cauſed it, and how he was in the Caſtell perſonally full ſixe daies: and for more certainty, hee hath lien with ſixe of vs ſixe nights one after another. The Turke hearing this, fell downe vpon his knees, and gaue Mahomet thankes, deſiring him to forgiue him, for being offended with his viſiting his caſtle & wiues thoſe ſix daies: but the Turke commanded that thoſe whō Mahomet had lien by, ſhould be moſt carefully looked vnto,

per-

perswading himselfe (and so did all the whole people that knew of it) that out of them Mahomet should be raised a mightie generation, but first he demaunded of the sir Ladies, if Mahomet had not actual copulation with them, according as earthly men haue? yea my Lord (quoth one) as if you had been there your selfe, you could not haue mended it, for he lay with vs starke naked, kissed and colled vs, and so delighted me, that for my part, I would be came two or three times a weeke to serue me in such sort againe. From whence Faustus went to Alkar, the which before times was called Chairam or Memphis. In this Citty the Egiptiã Souldan holdeth his court. Frõ hence the riuer Nilus hath his first head and spring, it is the greatest fresh-water riuer that is in the whole world, and alwaies when the sunne is in Cancer, it ouer-floweth the whole land of Egypt: then he returned againe towards the Northeast, and to the towne of Ofen, and Sebata in Hungaria, This Ofen is the chiefest Citie in Hungaria, and standeth in a fertle soile, wherein groweth most excellent wine, and not farre from the towne there is a Well, called Zipzar, the water whereof changeth Iron into Copper: here are mines of gold and siluer, & all maner of mettall: we Germanes cal this town Ofen, but in the Hungariã speach it is Start. In the town standeth a very faire Castle and very well fortified. From thence he went to Austria, and through Slesia into Saxony, vnto the townes of Magdeburg, & Lipzig, and Lubeck. Magdeburg is a Bishoprick: in this city is one of the pitchers wherein Christ changed the water into wine at Cana in Gallile. At Lipzig nothing pleased Faustus so well as the great vessel in the Castle made of wood, the which is bound about with 24. yron hoopes, and euery hoop, weigheth 200. pound weight: you must go vpon a ladder of 30. steps high, before they can loke into it: he saw also the new churchyard where it is walled & standeth vpõ a faire plaine, the yard is 200. paces long, and round about the side of the wall, are goodly places separated one from each other to see sepulchers in, which in the middle of the yard standeth very sumptuous: therein standeth a Pulpit of white worke and gold. From hence he came to Lubeck and Hamburg, where he made no abode, but away againe to Erford in Duringen: where he visited the Fraeold, and from Erford he went home to Wittenberg, wher he had seen & visited many a strange place: being from home one yere and a halfe, in which time he wrought more wonders then are here declared.

How Faustus had a sight of Paradise. Chap. 34.

After this Doctor Faustus set forth againe, to visite the coũtries of Spain, Portugal, Frãce, England, Scotland, Dẽmark, Swedẽ, Poland,

lād, Muſcouy, India, Cataia, Affrica, Perſia, and laſtly, into Barbaria amongſt the Blackamoores, and in all his wandring, he was deſirous to viſite the auncient monuments, & mightie hills: amongſt the reſt beholding the high hill called the Treno Reiſe, was deſirous to reſt vpō it: from thence he wēt into the Ile of Britany, wherein he was greatly delighted to ſee the faire water, and warme Bathes, the diuers ſorts of mettall, with many pr̄tious ſtones, & diuers others commodities, the which Fauſtus brought thence with him: he was alſo at ỹ Orchades behind Scotland, where he ſaw the tree that bringeth forth fruit, that whē it is ripe, openeth and falleth into the water, wherein ingendreth a certaine kind of fowle or bird: theſe Ilands are in number 23. but ten of them are not habitable, the other thirteene are inhabited frō hence he went to the hill of Caucaſus, which is the higheſt in all that Tropick, it lieth neere the borders of Scythia hereon Fauſtus ſtood and beheld many lands and kingdomes. Fauſtus being on ſuch an high hil, thought to looke ouer all the world, & beyond, for he went to ſee Paradiſe but he durſt not commune with his Spirit thereof: and being one the hill of Caucaſus, he ſaw the whole land of India and Scythia, and towards the Eaſt as he looked, he ſaw a mighty cleare ſtrike of fire comming from heauen vpon the earth, euen as it had been on of the beames of the Sunne, he ſaw in the valley foure mighty waters ſpringing, one had his courſe towards India the ſecond towards Egypt, the third and fourth towards Armenia. When he ſaw theſe, he would needs know of his ſpirit what waters they were, and from whence they came, His ſpirit gaue him gently an anſwer, ſaying: it is Paradiſe that lieth ſo farre in the Eaſt, the Garden that God himſelfe hath planted with all manner of pleaſure and the fiery ſtreame that thou ſeeſt, is the wals or fence of the garden, but is cleere light thou ſeeſt ſo farre off, that the Angell that hath the cuſtody thereof, with a fiery ſword, and although that thou thinkeſt thy ſelfe to be hard by, thou haſt yet further thither from hence, then thou haſt euer beene: the water that thou ſeeſt deuided in foure partes, is the water that iſſueth out of the wel in the middle of Paradiſe. The firſt is called Ganges or Phiſon, the ſecond Ginon or Nilus, and the fourth Euphrates: alſo thou ſeeſt that he ſtandeth vnder Libra and Aries, right toward the Zenith, & vpon this fierie wal ſtandeth the Angel Micaell, with his flaming ſword to keepe the tree of life, the which he hath in charge: but the ſpirit ſaid to Fauſtus, neither thou nor I, nor any after vs, yea all men whoſoeuer are denied to viſite it, or to come any neerer then we be.

Of a certaine Comet that appeared in Germany, and how Doctor Faustus was desired by certaine friends of his to knowe the meaning thereof. Chap. 24.

IN Germany, ouer the towne of S. Eizleben was seene a mighty great Comet, whereat the people wondered: but Doctor Faustus being there, was asked of certain of his friends his iudgemēt or opinion in the matter? Whereupō he answered, it falleth out often by the course and change of the Sunne and Moone, that the sun is vnder the earth, and the Moone aboue: but when the Moon draweth neere the change, then is the sun so strong, that it taketh away all the light of the Moone, in such sort, that he is as red as blood, & to the contrary, after they haue bene together, the Moone taketh her light againe from him, & so increasing in light to the full, she will be as red as the Sunne was before, and changeth her selfe into diuers and sundry colours, of the which springeth a prodigious monster or as you call it a Comet, which is a figure or token appointed of God as a forewarning of his displeasure: as at one time, he sendeth hunger, plague, sword, or such like: being all tokens of his iudgement: the which Comet commeth through the coniunction of the sun and moone begetting a monster, whose father is the Sun, and whose mother is the Moone, ☉ and ☾.

A questiō put forth to D. Faustus cōcerning the stars. Chap. 25.

THere was a learned man of the town of Holberstat, named N.W who inuited D. Faustus to his table, but falling into communication before supper was ready, they looked out of the windowe, & seeing many stars in the firmament, this man being a Doctor of Physick and a good Astrologian, said, D. Faustus, I haue inuited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart vnto me some of your experience in the stars & planets. And seeing a starre fall: he said, I pray you Faustus what is the condition, qualitie, or greatest of the stars in the firmament? Faustus answered him: My friend and brother, you see that the starres that fall from heauen when they come to the earth they be very small to our thinking as candels, but being fired in the firmament, there are many as great as this Citte, some as great as a Prouince or Dukedom, other as great as the whole earth: other some far greater then the earth: as the length and the breadth of the heauens is greater then earth twelue times, and from the hight of the heauens there is scarse any earth to be seene, yea the planets in the heauens are some so great as this land, some so great as the whole Empire of Rome, some as Turkie, yea one so great as the whole world.

How

How Fauſtus was aſked a queſtion concerning the Spirits that vexe men. Chap. 26.

THat it is moſt true (ſaith he to Fauſtus) concerning the Starres and Planets: but I pray you, in what kind or maner doe the ſpirits vſe to vex men ſo litle by day, and ſo greatly by night? Doctor Fauſtus anſwered, becauſe the Spirits are by God forbidden the light, their dwelling is in darknes, and the clearer the Sun ſhineth, the further the ſpirits haue their abiding from it, but in the night when it is darke, they haue their familiaritie and abiding neere vnto vs men. For although in the night we ſee not the Sun, yet the brightnes therof ſo lighteneth the firſt mouing of the firmament, as it doth thee on earth in the day, by which reaſon we are able to ſee the ſtars and planets in the night: euen ſo the raies of the Sun piercing vpwards into the firmament, the Spirits abandon the place, and ſo come neere vs on earth, on the darkenes, filling our heads with heauy dreames and fond fancies, with ſchriking and crying in many deformed ſhapes: as ſometimes when men goe forth without light, there falleth to them a feare, that their haire ſtandeth on end: ſo many ſtart in their ſleepe, thinking there is a ſpirite by him, gropeth or feeling for him, going round about the houſe in his ſleepe, and many ſuch like fancies: and all this is for becauſe in the night the ſpirits are more familiarly by vs, that we are deſirous of their cõpanie, and ſo they carrie vs, blinding vs, and plaguing vs more then we are able to perceiue.

How Doctor Fauſtus was asked a queſtion concerning the ſtars that fall from heauen. Chap. 27.

DOctor Fauſtus being demaunded the cauſe why the ſtars fell from heauen, he anſwered that it is but our opinion, for if one ſtar fal, it is the great iudgement of God vpon vs, as a forewarning of ſome great thing to come, for when we thinke that a ſtarre falleth, it is but as a ſparke that iſſueth from a candle or a flame of fire, for if it were a ſubſtantiall thing, wee ſhould not ſo ſoone looſe the ſight of them as we doe. And likewiſe if ſo be that wee ſee as it were a ſtreame of fire fall from the firmament, as it oft happeneth, yet are they no ſtarres, but as it were a flame of fire vaniſhing, but the ſtars are ſubſtantiall, therfore are they firme and not falling: if there fal any it is a ſigne of ſome great matter to come, as a ſcourge to a people or country, and then ſuch ſtars falling, the gates of heauen are opened, and the clouds ſend forth floods, or other plagues, to the dammage of the whole land and people.

How

Fauſtus was asked a queſtion concerning thunder. Chap. 28.

IN the Month of Auguſt, there was ouer Wittenberg a mighty great lightning and thunder, and as Doctor Fauſtus was iesting merily in the market place with certaine of his friends & companions being phyſitions, they desired him to tell them the cause of that weather? Fauſtus answered: it hath beene commonly seene heretofore, that before a thunder-clap, fell a shower of raine, or a gale of wind, for commonly after a winde followeth a raine, and after a raine a thunder-clap, such things come to passe when the foure winds meet together in the heauens, the airie clouds are by force beaten against the fired Christal firmament, but when the ayrie clouds meet with the firmament, they are congealed, and so strike and rush against the firmament, as great peeces of yee when they met on the water, the eth other soundeth in our eares, & that we call thunder, which indeede is none other then you haue heard.

The third & laſt of Doctor Fauſtus his merrie conceits, shewing after what ſort he practiſed Nicromancie in the Courts of great Princes, and laſtly of his fearefull and pittifull end.

How the Emperour Carolus quintus requested of Fauſtus to see some of his cunning, whereunto he agreed. chap. 29.

THe Emperour Carolus the fift of that name was personally with the rest of his Nobles and Gentlemen at the town of Inſzburck, where he kept his Court, vnto the which also Doctor Fauſtus resorted, and being there well known of diuers Nobles & gentlemen, he was inuited into the Court to meat, euen in the presence of the Emperor, whō when the Emperor saw, he looked earnestly on him, thinking him by his lookes to be some wonderfull fellow: wherefore he asked one of his Nobles whom he should bee? he answered that hee was called Doctor Fauſtus. Whereupon the Emperor held his peace vntill he had taken his repast: after which he called vnto him Fauſtus into his priuy chamber: whither being come, he said vnto him; Fauſtus I haue heard much of thee, that thou art excellent in the blacke Art, and none like thee in mine Empire, for men say that thou hast a familiar spirit with thee and that thou canst do what thou list: it is therefore (said the Emperor) my request of thee, that thou let me see a proofe of thine experience, and I vow vnto thee by the honor of my Emperiall Crowne, none euill shall happen vnto thee for so doing. Hereupon Doctor Fauſtus answered his Maiestie, that vpon those conditions he was ready in any thing that he could, to doe his highnes commandement in what seruice he would appoint him. Well, then heare what I say (quoth the Emperor.) Being

once ſolitarie in my houſe, I called to mind mine elders and auncetters, how it was poſſible for them to attaine vnto ſo great degree of authoritie, yea ſo high, that we the ſucceſſours of that line are neuer able to come neere. As for example, the great & mighty Monarch of the world, Alexander Magnus, was ſuch a Lanterne and ſpectacle to all his ſucceſſors, as the chronicles make mention of ſo great riches, conquering and ſubduing ſo many kingdomes, the which I & thoſe that follow me (I feare) ſhall neuer be able to attaine vnto: wherefore Fauſtus, my hearty deſire is, that thou wouldeſt vouchſafe to let me ſee that Alexander and his Paramour the which was praiſed to be ſo faire, and I pray thee ſhew mee them in ſuch ſorte that I may ſee their perſonages, ſhape, geſture and apparrell, as they vſed in their life time, & that heere before my face: to the end that I may ſay I haue my long deſire fulfilled, and to praiſe thee to be a famous man in thine art and experience. Doctor Fauſtus anſwered. My moſt excellent Lord, I am ready to accompliſh your requeſt in all things, ſo farre forth as I and my ſpirit are able to performe: yet your maieſty ſhall know, that their dead bodies are not able ſubſtantially to be brought before you, but ſuch ſpirits as haue ſeene Alexander and his Paramour aliue, ſhall appeare vnto you in maner and forme as they both liued in their moſt flouriſhing time: and herewith I hope to pleaſe your imperiall maieſty. Then Fauſtus went a little a ſide to ſpeak to his ſpirit, but he returned againe preſently, ſaying: now if it pleaſe your maieſtie you ſhall ſee them, yet vpon this condition that you demand no queſtion of them, nor ſpeak vnto them: which the Emperour agreed vnto. Wherewith Doctor Fauſtus openned the priuie chamber doore, where preſently entred the great & mightie Emperour Alexander Magnus, in all things to looke vpon as if he had bin aliue, in proportion a ſtrong thicke ſet man, of a middle ſtature, black haire, and that both thicke and curled head and beard, red cheekes, and a broad face, with eyes like a Baſiliske, he had on a complete harneſſe burniſhed and grauen exceeding rich to looke vpon, and ſo paſſing towards the Emperour Carolus, he made low and reuerent curteſie: whereat the Emperour Carolus would haue ſtood vp to receiue and greete him with the like reuerence: but Fauſtus tooke hold of him, and would not permit him to doe it. Shortly after Alexander made humble reuerence and went out againe: & cõming to the doore his paramour met him, the cõming in, ſhe made the Emperour likewiſe reuerence: ſhe was clothed in blew velues, wrought and imbroidered with pearles and golde, ſhee was alſo excellent faire, like milke and blood mixed, tall & ſlender, with a face round as an apple: and thus ſhee paſſed certaine times vp and

downe the houſe, which the Emperour marking, ſaid to himſelfe: now haue I ſéene two perſõs, which my hart hath long wiſhed for to behold, and ſure it can not other wiſe be, ſaid he to himſelfe, but that the ſpirits haue changed themſelues into theſe formes, and haue not deceiued me, calling to his mind the woman that raiſed the Prophet Samuel: & for that the Emperor would be the more ſatiſfied in the matter, he thought I haue heard ſay, that behind her necke ſhe had a great wart or wen, wherfore he tok Fauſtus by the hand without any words and went to ſée if it were alſo to be ſéen on her or not, but ſhe perceiuing that he came to her, bowed downe her neck, where he ſaw a great wart, and herupon ſhe vaniſhed, leauing the Emperor and the reſt well contented.

How Doctor Fauſtus in the ſight of the Emperour, coniured a paire of Harts hornes vpon a Knights head that ſlept out of a cazement. Chap. 30.

WHen doctor Fauſtus had accompliſhed the Emperors deſire in all things as he was requeſted, he went forth into a Gallerie, & leaning ouer a raile to loke into the priuy garden, he ſaw many of the Emperors courtiers walking and talking togither, and caſting his eyes now this way, now that way, he eſpied a knight leaning out at a window of the great hall, who was faſt aſleepe (for in thoſe dayes it was hote) but the perſon ſhall be nameleſſe that ſlept, for that he was a knight, though it was all done to a little diſgrace of the Gentleman: it pleaſed Doctor Fauſtus, through the helpe of his ſpirit Mephoſtophiles, to firme vpon his head as he ſlept an huge paire of Harts hornes, & as the knight awaked thinking to pull in his head, he hit his hornes againſt the glaſſe, that the panes thereof flew about his eares. Thinke here how this good gentleman was vexed, for he could neither get backward nor forward, which when the Emperor heard, all the courtiers laught, and came forth to ſée what was happened. The Emperor alſo when he beheld the knight with ſo faire a head, laughed hartily therat, and was therewithall well pleaſed: at laſt Fauſtus made him quit of his hornes againe, but the knight perceiued not how they came, &c.

How the aboue mentioned Knight went about to be reuenged of Doctor Fauſtus. Chap. 31.

DOctor Fauſtus tooke his leaue of the Emperor and the reſt of the Courtiers, at whoſe departure they were ſorie, giuing him many rewards and gifts: but being a league and a half from the citie, he came into a Wood, where he beheld the knight that he had ieſted with at the Court, with others in harneſſe mounted on faire paſtraies, and running with full charge towards Fauſtus, but he ſeeing their intent, ran

towards the buſhes, and before he came amongſt the buſhes hee returned againe, running as it were to meete them that chaſed him, whereupon ſodainly all the buſhes were turned into horſmen, which alſo ran to incounter with the Knight & his companie: and comming to them, they incloſed the Knight and the reſt, and told them that they muſt pay their ranſome before they departed. Wherupon the Knight ſeeing him ſelfe in ſuch diſtreſſe, beſought Fauſtus to be good to them, which he denied not, but let thē looſe: yet he ſo charmed thē, that euery one, knight and other for the ſpace of a whole moneth did weare a paire of Goates hornes on their browes, and euery Palfray a paire of Ore hornes on their head: and this was their penance appointed by Fauſtus. &c.

How three yong Dukes being together at Wittenberg, to behold the Vniuerſitie, requeſted Fauſtus to helpe them at a wiſh to the towne of Menchen in Bauaria, there to ſee the Duke of Bauaria his ſonnes vvedding. chap. 32.

THree worthy yong Dukes, the which are not heere to bee named, but being ſtudents all together at the Vniuerſitie of Wittenberg, met on a time all together, where they fell to reaſoning concerning the pompe and brauery that would be at the citie of Menchen in Bauaria, at the wedding of the Dukes ſonne, wiſhing themſelues there but one halfe houre, to ſee the manner of their iollity: to whom one replied, ſaying to the other two gentlemen, if it pleaſe you to giue me the hearing, I will giue you good counſell that we may ſee the wedding, and be here againe to night, and this is my meaning: let vs ſend to Doctor Fauſtus, make him a preſent of ſome rare thing, & ſo open our minds vnto him, deſiring him to aſſiſt vs in our enterpriſe, & aſſure ye he will not denie to fulfill our requeſt. Hereupon they all concluded, ſent for Fauſtus, told him their mind, and gaue him a gift, and inuited him to a ſumptuous banquet, where with Fauſtus was well contented, & promiſed to further their iourney to the vttermoſt. And when the time was come that the Duke his ſonne ſhould be married, Doctor Fauſtus called vnto him the three yong Gentlemen into his houſe, commaunding them that they ſhould put on their beſt apparell, & adorne themſelues as richely as they could: he tooke off his owne great large cloake, went into a garden that was adioyning vnto his houſe, and ſet the three young Dukes on his Cloake, and he himſelfe ſate in the middeſt, but he gaue them in charge that in any wiſe they would not once open their mouthes to ſpeake, or make anſwere to any man ſo ſoone as they were out, not ſo much as if the Duke of Bauaria or his Son ſhould ſpeake to them, or offer them curteſie, they ſhould giue no word or anſwere againe: to the which they

all

all agreed. These conditions being made, Doctor Faustus began to coniure: and on a sodaine arose a mightie wind, heauing vp the cloake, and so carried them away in the aire, & in due time they came vnto Menchen to the Dukes Court, where being entred into the vtmost court, the Marshal had espied them, who presently went to the Duke, shewing his grace, that all the Lords & Gentlemen were alreadie set at the table, not withstanding there were newly come three goodly gentlemen with one seruant, the which stood without in the Court, wherfore the good old Duke came out vnto them, welcomming them, requiring what they were, and whence? but they made no answere at all. Where at the Duke wondred, thinking they were all seuen dumb: not withstanding for his honor sake he toke them into the court & feasted them. Faustus notwithstanding spake to them, if any thing happen otherwise then well, when I say sit vp, then fall vpon all on the cloake and goe inough: well, the water being brought and that they must wash, one of the three had so much manners as to desire his friend to wash first: which when Faustus heard, he said, sit vp, and all at once they got on the cloake, but he that spake fell off againe, the other two with Doctor Faustus, were again presently at Wittenberg: but he that remained, was taken & laid in prison: wherfore the other two Gentlemen were very sorrowful for their frend, but Faustus comforted the, promising that on the morrow he should also be at Wittenberg. Now al this while was the Duke taken in great fear, and stricken into an erredring dump, wondring with himselfe that his hap was so hard to be left behind, and not the rest: and now being locked and watched with so many keepers, there was also certaine of the guests that fell to reasoning with him to know what he was and also what the other were that were banished away? but the poore prisoner thought with himselfe, if I open what they are, then it wil be evil also with me: wherfore al this while he gaue no man any answere, so that he was there a whole day, and gaue no man a word, wherfore the olde Duke gaue in charge that the next morning they should racke him vntill he had confessed: which when the yong Duke heard, he began to sorrow & to say with himselfe it may be that to morow, if Doctor Faustus come not to aide me, then shall I be racked & greeuously tormented, insomuch that I shall be constrained by force to tell more then willingly I would doe: but he comforted himselfe with hope that his friends would intreat Doctor Faustus about his deliuerance as also it came to passe: for before it was day, Doctor Faustus was by him, & he coniured them that watched him into such a heauy sleepe, that he with his charms made open al the locks in the prison, & there

withall brought the yong Duke againe in ſafetie to the reſt of his fellowes and friends, where they preſented Fauſtus with a ſumptuous gift, and ſo departed the one from the other. &c.

How Doctor Fauſtus borrowed mony of a Iew, and laid his owne leg to pawne for it. Chap. 33.

IT is a common Prouerb in Germany, that although a coniurer haue all things at commandement, the day will come that he ſhall not be worth a peny: ſo is it like to fall out with Doctor Fauſtus, in promiſing the diuell ſo largely: and as the diuel is the authour of lies, euen ſo he led Fauſtus his mind, in practiſing of things to deceiue the people, and blinding them, wherin he tooke his whole delight, thereby to bring himſelfe to riches, yet notwithſtanding in the end he was neuer the richer. And although during foure and twentie yeares of his time that the diuel ſet him he wāted nothing: yet was he beſt pleaſed when he might deceiue any bodie: for out of the mightieſt Potentates courts in all thoſe countreys, he would ſend his ſpirit to fetch away their beſt cheere. And on a time being in his merriment where hee was banquetting with other Students in an Inne, whereunto reſorted many Iewes, which when D. Fauſtus perceiued, hee was minded to play ſome merrie ieſt to deceiue a Iew, deſiring one of them to lend him ſome mony for a time, the Iew was content, & lent Fauſtus three ſcore dollers for a month, which time being expired, the Iew came for his mony and intereſt: but doctor Fauſtus was neuer minded to pay the Iew againe: at length the Iew comming home to his houſe, and calling importunatly for his money, doctor Fauſtus made him this anſwer: Iew I haue no mony, nor know I how to pay thee: but notwithſtanding, to the end that thou maiſt bee contented, I will cut off a limme of my body be it arme or legge, and the ſame thou ſhalt haue in pawne of thy money, yet with this condition, that when I ſhal pay thee thy mony again then thou ſhalt giue me my limbe. The Iew that was neuer friend to a Chriſtian, thought with himſelfe, this is a fellow right for my purpoſe, that will lay his lims to pawn for mony, he was there with very well content: wherefore doctor Fauſtus tooke a ſaw, and ther with ſeemed to cut off his leg (being notwithſtanding nothing ſo) wel, he gaue it to the Iew, yet vpon this condition, that when he got mony to pay, the Iew ſhould deliuer him his leg, to the end he might ſet it on againe. The Iew was with this matter very well pleaſed, tooke his leg and departed: and hauing far home, he was ſome what wearie, & by the way he thus bethought him, what helpeth me a knaues leg if I ſhould carry it home? it would ſtinke and ſo infect my houſe: beſides it is too hard a peece of worke to ſet it on again,

where

wherefore what an asse was Faustus to lay so deare a pawne for so smal a summe of mony: and for my part, quoth the Iew to himselfe, this wil neuer profit me any thing, and with these words he cast the leg a way from him into a ditch. All this Doctor Faustus knew right well, therefore within three dayes after he sent for the Iew to make him payment of his 60. dollers: the Iew came, and Doctor Faustus demaunded his pawne, there was his money ready for him: the Iew answered, the pawne was not profitable or necessary for any thing, and he had cast it away: but Faustus threatning, replied, I wil haue my leg againe, or els one of thine for it. The Iew fel to intreate, promising him to giue him what mony he would aske, if he would not deale straightly with him, wherefore the Iew was constrained to giue him sixty dollers more to be rid of him, & yet Faustus had his leg on, for he had but blinded the Iew.

How Doctor Faustus deceiued an Horse-courser. Chap. 34.

IN like maner he serued an horse-courser at a Faire called Pheiffring, for Doctor Faustus through his coniuring, had gotten an excellent faire Horse, whereupon he rid to the Faire, where he had many Chapmen that offered him money: lastly, he sold him for forty dollers, willing him that bought him, that in any wise he should not ride him ouer any water, but the Horse-courser mernailed with himselfe that Faustus had bad him ride him ouer no water, (but quoth he) I wil proue, and forthwith he rid him into the River, presently the Horse vanished from vnder him, and he sat on a bundle of straw, insomuch that the man was almost drowned. The Horse-courser knew wel where he lay that had sold him his Horse, wherefore he went angerly to his Inne, where he found Doctor Faustus fast a sleepe, and snorting on a bed, but the Horse-courser could no longer forbeare him, tooke him by the leg and began to pul him off the bed, but he pulled him so, that he pulled his leg from his body, insomuch that the Horse-courser fel backwards in the place, then began Doctor Faustus to cry with an open throate, hee hath murthered me. Hereat the Horse-courser was afraid, and gaue the flight, thinking none other with himselfe, but that he had pulled his leg from his body, by this meanes Doctor Faustus kept his mony.

How Doctor Faustus eate a loade of Hay. Chap. 35.

DOctor Faustus being in a Towne of Germanie called Zwickow, where hee was companied with many Doctors and Maysters, and going forth to walke after Supper, they metta with a clowne that drove a loade of Hay. Good euen good fellowe, sayde Faustus to

the

the clowne, what shall I giue thee to let me eate my belly full of hay? the clowne thought with himselfe, what a mad man is this to eate hay, thought he with himselfe, thou wilt not eate much: they agreed for three farthings he should eat as much as he could: wherefore Doctor Faustus began to eate, and that so rauenously, that all the rest of his company fell a laughing: blinding so the poore clowne, that he was sorry at his hart, for he seemed to haue eaten more then the halfe of his hay: wherefore the clowne began to speake him faire, for feare he should haue eaten the other halfe also. Faustus made as though he had had pitty on the clowne, and went his way. When the clowne came in place where he would be, he had his hay againe as he had before, a full load.

How Doctor Faustus serued the twelue students. Chap. 36.

AT Wittenberg before Faustus his house, there was a quarel betweene seuen students, and fiue that came to part the rest, one part being stronger then the other. Wherefore Faustus seeing them to be ouer matched, coniured them all blind, insomuch that the one could not see the other, and yet he so dealt with them, they fought & smote at one another still: wherat al the beholders fel a laughing: and thus they continued blind beating one an other, vntill the people parted them, & led each one to his owne house: where being entred into their houses, they receiued their sight perfectly againe.

How Doctor Faustus serued the drunken clownes. Chap 37.

DOctor Faustus went into an Inne wherein were many tables ful of clownes, the which were tipling Can after Can of excellēt wine: and to be short, they were al drunken: and as they sate, they so sung and hollowed, that one could not heare a man speake for them: this angred Doctor Faustus: wherefore he said to those that had called him in, marke my maisters, I will shew you a merry iest: the clownes continuing still hollowing and singing, he so coniured them, that their mouthes stood as wide open as it was possible for them to hold them, and neuer a one of them was able to close his mouth again. By and by the noise was gone, the clownes notwithstanding looked earnestly one vpon another, and wist not what was happened: one by one they went out, and so soone as they came without, they were as well as euer they were: but none of them desired to goe in any more.

How Doctor Faustus sold fiue fyvine for six Dollers a peece. Chap. 38.

DOctor Faustus began another iest, hee made him readie fiue fatte Swine, the which he sold to one for fiue dollers a peece, vpon this condition, that the Swine-driuer should not driue them into the water:

Doctor

Doctor Faustus tooke ten stone pots, and set them downe on the floore, where presently they began to daunce, & to smite one against the other that the shiuers flew rounde about the whole house, whereat the whole compani fell a laughing. Then he began another iest, he set an instrument on the table, & caused a monstrous great Ape to come in amongst them, which ape began to dance and to skip, shewing them many merrie conceits. In this and such like pastime they passed away the whole day, where night being come, Doctor Faustus bad them all to Supper, which they lightly agreed vnto, for Students in these cases are easily intreated: wherefore he promised to feast them with a banket of fowle, & afterward they would go all about with a mask: then Doctor Faustus put forth a long pole out of the window, whereupō presently there came innumerable of birds and wild fowle, & so many as came, had not any power to flie away againe, but he tooke them and flang them to the students, who lightly pulled off the necks of them, and being roasted they made their supper; which being ended, they made themselues readie to the mask, Doctor Faustus commanded every one to put on a clean shirt ouer his other clothes, which being done they looked one vpon an other, it seemed to each one of them they had no heads, and so they went forth vnto certaine of their neighbors, at which sight the people were wonderfully afraid. And as the vse of Germany is, that whersoeuer a mask entreth, the good man of the house must feast them: so when these maskers were set to their banket, they seemed againe in their former shape with heads, insomuch that they were all knowne what they were, and hauing sat and well eat & drunke, Doctor Faustus made that euerie one had an Asses head on, with great and long eares, so they fell to dancing, and to driue away the time vntill it was midnight, and then every man departed home: and as soone as they were out of the house, each one was in his naturall shape againe, and so they ended and went to sleepe.

How Doctor Faustus the day following was feasted of the students, and of his merry iests with them while he was in their companie. Chap. 44.

The last Bacchanalia was held on Thursday, where insued a great snow, and doctor Faustus was inuited vnto the students that were with him the day before, where they had prepared an excellent banket for him: which bāket being ended, doctor Faustus began to play his old pranks, & forth with were in the place thirteene Apes, that tooke hands and daunced round in a ring together, then they fell to tumbling & vaulting one ouer another, that it was most pleasant to behold, thē they leaped out of the window and banished away: then they set before doctor

Fauſtus a roſted calues head, which one of the ſtudents eut a peece of, and laid it on Doctor Fauſtus his trencher, which peece being no ſoner laid downe, but the Calues head began to cry mainly out like a man, murther, murther, out alas what doſt thou to me? whereat they were all amazed, but after a while conſidering of Fauſtus his ieſting tricks, they began to laugh, & then they pulled in ſunder the calues head, and eat it vp. Where vpon Doctor Fauſtus aſked leaue to depart, but they would in no wiſe agree to let him goe, except that he would promiſe to come again preſently: then Fauſtus through his cunning made a ſledge the which was drawne about the houſe with foure firy dragons: this was fearfull for the ſtudents to behold, for they ſaw Fauſtus ride vp & downe as though he ſhould haue fired and ſlaine all them in the houſe. This ſport continued vntil midnight, with ſuch a noiſe that they could not heare one another, and the heads of the ſtudents were ſo light, that they thought themſelues to be in the aire all that time.

How Doctor Fauſtus ſhewed the faire Helena vnto the ſtudents vpon the Sunday following. Chap 45.

THe Sunday following came theſe ſtudents home to Doctor Fauſtus his owne houſe, and brought their meat and drink with them, theſe men were right welcome gueſts vnto Fauſtus, wherfore they all fell to drinking of wine ſmoothly: and being merry, they began ſome of them to talk of the beauty of women, and euery one gaue forth his verdit what he had ſeene, and what he had heard: So one among the reſt ſaid, I neuer was ſo deſirous of any thing in this world, as to haue a ſight (if it were poſſible) of faire Helena of Greece for whom the worthy town of Troy was deſtroyed and razed down to the ground, therfore ſaith he, that in al mens iudgement ſhe was more then commonly faire, becauſe that when ſhe was ſtolne away from her husband, there was for her recouery ſo great bloodſhed.

Doctor Fauſtus anſwered: for that you are all my friends, and are ſo deſirous to ſee that ſtately pearle of Greece, faire Helena, the wife of King Menelaus & daughter of Tendalus and Leda ſiſter to Caſtor and Pollux, who was the faireſt Lady in all Greece: I will therfore bring her into your preſence perſonally, and in the ſame forme of attire as ſhe vſed to go when ſhe was in her chieſeſt flowers, and pleaſanteſt prime of youth. The like haue I done for the Emperor Carolus Magnus, at his deſire I ſhewed him Alexander the great and his Paramour: but (ſaid doctor Fauſtus) I charge you all that vpon your perils you ſpeake not a word, nor riſe vp from the table ſo long as ſhe is in your preſence. And ſo he went out of the hall, returning preſently again: after whom

immediatly followed the faire & beautifull Helena, whose beautie was such that the students were all amazed to see her, esteeming her rather to be a heauenly thē an earthly creature. This Lady appeared before them in a most sumptuous gown of purple velues, richly imbrodered, her haire hanged downe loose as faire as the beaten golde, and of such length that it reached down to her hams, with her amorous coleblack eyes: a sweet & pleasant round face, her lips as red as cherry, her cheeks of a roseall colour, her mouth small, her necke as white as the Swan, tall & slender of personage, and in sum there was not one imperfect place in her, she looked round about her with a rowling hawkes eye, a smiling and wanton countenance, which neere hand inflamed the hearts of the students, but that they perswaded themselues she was a spirit, wherefore such fancies passed away lightly with them: and thus faire Helene and Doctor Faustus went out again one with another. But the students, at Doctor Faustus his entring in again into the hal requested of him to let them se her again the next day, for that they would bring with them a painter, to take her counterfeit: which he denied, affirming ý he could not alwaies raise vp her spirit, but onely at certaine times: yet (said he) I will giue you her counterfait, which shall be alwaies as good to you as if your selfe should see the drawing thereof, which they receiued according to his promise, but soone lost it againe. The students departed from Faustus home euery one to his house, but they were not able to sleep that whole night for thinking on the beauty of faire Helena. Wherefore a man may see that the diuel blindeth & inflameth the heart with lust oftentimes, ý men fall in loue, with harlots, nay euē with furies, which afterward cānot lightly be remoued.

How Doctor Faustus coniured away the foure wheeles from a clownes waggon. Chap. 46.

Doctor Faustus was sēt for to a Marshal of Brunswicke, who was greatly troubled with the falling sickne. Now Faustus had this vse, neuer to ride but walk forth on foot, for he could ease himself whē his list, and as he came neere vnto the towne of Brunswicke, there ouertooke him a clowne with foure horses, and an emptie Waggon, to whom Doctor Faustus iestingly to trie him, said: I pray thee good fellow let me ride a little to ease my weary legs: which the buzzardly Asse denied, saying: that his horses were all weary, and he would not let him get vp. Doctor Faustus did this but to proue the buzzard, if there were any curtesie to be found in him if need were.

But such churlishnes as is to be cōmonly foūd among clowns, was by doctor Faustus wel requited, euen with the like paimēt: for he said vnto him,

him. Thou doltish clowne, voyd of all humility, seeing thou art of so currish disposition, I will pay thee as thou hast deserued: for the foure wheeles of thy Waggon thou shalt haue taken from thee: let me see thē how thou canst shift: hereupon his wheeles were gone, his horses also fell downe to the ground, as though they had bene dead: whereat the clowne was sore afrighted, measuring it a iust scourge of God for his sinnes and churlishnes, wherfore al trembling & wailing, he humbly besought Doctor Faustus to be good vnto him, confessing he was worthy of it, notwithstanding if it pleased him to forgiue him, he would hereafter do better. Which humillity made Faustus his heart to repēt, answering him on this maner: well, do so no more, but when a poore man desireth thee, see that thou let him ride. but yet thou shalt not goe altogether cleere, for although thou haue againe thy foure wheeles, yet shalt thou fetch them at the foure gates of the City, so he threw dust on the horses, and reuiued them againe, and the Clowne for his churlishnes was faine to fetch his wheeles, spending his time with wearines, whereas before he might haue done a good deed, and gone about his busines quietly.

How foure Iuglers cut one anothers head off, & set them on againe and how Doctor Faustus deceiued them. Chap. 47.

Doctor Faustus came in the Lent vnto Frankford Faire, where his Spirit Mephostophiles gaue him to vnderstand, that in an Inne were foure Iuglers that cut one anothers head off, and after their cutting off, sent thē to the Barber to be trimmed, which many people saw. This angred Faustus (for he meant to haue himself the only Cocke in the diuels basket) and he went to the place were they where, to behold them. And as these Iuglers were together ready on to cut of anothers head, there stood also the Barbers ready to trimme them, & by them vpō the table stood likewise a glasse full of distilled water, and he that was the chiefest amongst them stood by it. Thus they began, they smote off the head of the first, & presently there was a Lilly in the glasse of distilled water, where Faustus perceiuing this Lilly as it was springing, & the chiefe Jugler named it the tree of life, thus dealt he with the first, making the Barber wash and combe his head, & then he set it on again, presētly the Lilly vanished away out of the water, hereat the man had his head whole and sound againe, the like did they with the other two: and as the turne & lot came to the chiefe Jugler that he also should be beheaded, & that this Lilly was most pleasant, faire & flourishing greene, they smote his head off, & whē it came to be barbed, it troubled Faustus

his

Doctor Fauſtus went home again, and as the Swine had tyled themſelues in the mud, the Swine-driuer droue them into a water, where preſently they were changed into ſo many bundles of ſtraw ſwimming vpright in the water: the buyer looked wiſhly about him, and was ſory in his heart, but he knew not where to find Fauſtus, ſo he was content to let all goe, and to looſe both money and hogs.

How Doctor Fauſtus played a merry ieſt with the Duke of Anholt in his Court. Chap. 39.

DDoctor Fauſtus on a time came to the Duke of Anholt, the which welcomed him very courteouſly: this was the month of January, where ſitting at the table, he perceiued the Dutcheſſe to be with child, and forbearing himſelfe vntill the meat was taken from the table, and that they brought in the banquetting diſhes, Doctor Fauſtus ſaid to the Dutcheſſe, gratious Lady I haue alwayes heard, that the great bellied women doe alwaies long for ſome dainties, I beſeech therfore your Grace hide not your mind from me, but tell me what you deſire to eat: ſhe anſwered him Doctor Fauſtus, now truly I will not hide from you what my heart doth moſt deſire, namely, that if it were now harueſt, I would eat my belly full of grapes, and other dainty fruit: Doctor Fauſtus anſwered hereupon, Gratious Lady, this is a ſmall thing for me to doe, for I can doe more then this, wherefore he tooke a plate, & made open one of the caſements of the window, holding it forth, where incontinent he had his diſh ful of al māner of fruite, as red and white grapes, Peares and Apples, the which came from out of ſtrange countreies: all theſe he preſented the Dutcheſſe ſaying: Madam I pray you vouchſafe to taſt of this dainty fruit, the which came from a farre countrey, for there the ſummer is not yet ended. The dutcheſſe thanked Fauſtus highly, and ſhe fell to her fruit with full appetite. The duke of Anholt notwithſtanding could not withhold to aſke Fauſtus with what reaſon there were ſuch yong fruit to be had at that time of the yeare: Doctor Fauſtus told him, may it pleaſe your grace to vnderſtand, that the yeare is deuided into two circles ouer the whole world, that when with vs it is winter, in the contrary circle it is notwithſtanding ſummer, for in India and Saba, there falleth or ſetteth the ſunne, ſo that it is ſo warme that they haue twiſe a yeare fruit: and gratious Lord, I haue a ſwift ſpirit, the which can in the twinckling of an eye fulfill my deſire in any thing, where or I ſent him into the ſe countries, who hath brought this fruit as you ſee: whereat the Duke was in great admiration.

How Doctor Fauſtus through his charmes, made a greate Caſtle in preſence of the Duke of Anholt. Chap. 40.

Doctor Fauſtus deſired the duke of Anholt to walke a little forth of the Court with him, wherefore they went both together into the field, where Doctor Fauſtus through his ſkill had placed a mightie Caſtle, which when ỹ Duke ſaw, he wondered thereat, ſo did the dutches and all the beholders, that on that hill which is called the Rohumbuel, ſhould on the ſuddaine be ſo faire a Caſtle. At laſt Doctor Fauſtus deſired the Duke and the Dutcheſſe to walke with him into the caſtle, which they denied not. This Caſtle was ſo wonderfull ſtrong, hauing about it a great and deepe trench of water, the which was full of fiſh, and all manner of water-fowles, as Swans, Ducks, Geeſe, Bitters, and ſuch like. About the wall was fiue ſtone doores, and two other doores: alſo within was a great open court, wherein were incl̃ated all manner of wild beaſts, ſpecially ſuch as were not to be found in Germany, as Apes, Beares, Buffes, Antelops, and ſuch like ſtrange beaſts. Furthermore, there were other mãner of beaſts, as Hart, Hind, and wild Swine, Roe and all manner of landfowle that any man could thinke on, the which flew from one tree to another. After all this, he ſet his gueſts to the table, being the duke & the dutcheſſe with their traine, for he had prouided them a moſt ſumptuous feaſt, both of meate, and all manner of drinks, for he ſet nine meſſe of meat vpon the boord at once, and all this muſt his Wagner doe, place all things on the Boord, the which was brought vnto him by the ſpirit inuiſible, of all things their hearts could deſire, as wilde fowle, Venilon, and all manner of daintie Fiſh that could be thought on, of wine alſo great plenty, and of diuers ſorts, as French wine, Cullin wine, Crabathir wine, Rheniſh wine, Spaniſh wine, Hungarian wine, Watzburg wine, Malmeſie & Sack: in the whole, there were an hundred kans ſtanding round about the houſe. This ſumptuous banquet the Duke tooke thankfully, and afterwards he departed homwards, and to their thinking they had neither eaten or drunke, ſo were they blinded the whilſt they were in the Caſtle: but as they were in their Pallace they looked towards the Caſtle, and beheld it was all on a flame of fire, and al thoſe that beheld it wondred to heare ſo great a noiſe, as if it were great ordinance ſhould haue beene ſhot off, and thus the Caſtle burned and conſumed away cleane. Which done, Doctor Fauſtus returned to the Duke, who gaue him great thankes for ſhewing of them ſo great curteſie, giuing him an hundred dollers, & libertie to depart or vſe his own diſcretion therein.

How Doctor Fauſtus with his company, viſited the Biſhop of Saltzburg his wine-celler. Chap. 41.

Doctor

Doctor Fauſtus hauing taken leaue of the Duke, he went to Wittenberg, neer about Shrouetide, and being in company with certaine Students, Doctor Fauſtus was himſelfe the God Bacchus, who hauing well feaſted the Students before with dainty fare, after the manner of Germany, where it is counted no feaſt except all the bidden guests be drunke, which Doctor Fauſtus intending, ſaid: Gentlemen, and my guests, will it pleaſe you to take a cuppe of wine with me in a place or celler whereunto I will bring you: they all ſaid willingly we will: which when doctor Fauſtus heard he took them forth, ſet either of them vppon an Holly wand, and ſo was coniured into the Biſhop of Saltzburg his celler, for thereabout grew excellent pleaſant Wine: there fell Fauſtus and his company to drinking and ſwilling, not of the worſt but of the beſt. Andas they were merry in the celler, come downe to draw drinke the Biſhops Butler: which when he perceiued ſo many perſons there, he cried with a loud voice, theeues, theeues. This ſpited Doctor Fauſtus wonderfully, wherefore he made euery one of his company to ſit on their holly wand, & ſo vaniſhed away: and in parting doctor Fauſtus tooke the butler by the haire of the head, & carried him away with them, vntill they came to a mighty high lopped tree, & on the top of that huge tree he ſet the Butler: where he remained in a moſt fearefull perplexity: doctor Fauſtus departed to his houſe, where they took their valete one of another, drinking the wine the which they had ſtolne in great bottels of glaſſe out of the Biſhops celler. The Butler that had held himſelfe by the hand vpon the lopped tree all the night, was almoſt frozen with colde, eſpying the day, and ſeeing the tree of ſo huge great highnes, thought with himſelfe it is vnpoſſible to come off this tree without perrill of death: at length he eſpied certaine clownes which were paſſing by, he cried, for the loue of God helpe me down, the clownes ſeeing him ſo high, wondred what mad man would clime to ſo huge a tree, wherefore as a thing moſt miraculous, they caried tydings to the biſhop of Saltzburg: then was there great cuning on euery ſide to ſee him in the tree, and many deuiſes they practiſed to get him down with ropes: and being demanded by the Biſhop how he came there, he ſaid, that he was brought thither by the hair of the heads of certain theeues that were robbing of the wine celler, but what they were he knew not, for (ſaid he) they had faces like men, but they wrought like diuels.

How Doctor Fauſtus kept his Shrouetide. Chap. 42.

There were ſeauen ſtudents & maſters that ſtudied Diuinity, Iuris prudentia & medicina, all theſe hauing cõſented were agreed to viſite doctor Fauſtus, and to celebrate Shrouetide with him: who being

being come to his houſe he gaue them their welcome, for they were his deere friends, deſiring them to ſit downe, where he ſerued them with a verie good ſupper of Hens, fiſh and other roſt, yet were they but ſlightly cheered: wherefore Doctor Fauſtus comforted his gheſts, excuſing himſelfe that they ſtole vpon him ſo ſuddainly, that he had not leyſure to prouide for them ſo well as they were worthie: but my good friends (quoth he) according to the vſe of our Country, we muſt drinke all this night, & ſo a draught of the beſt wine to bedward is commendable. For you know that in great Potentates courts they vſe as this night great feaſting, the like will I doe for you: for I haue three great flagons of Wine, the firſt is full of Hungarian Wine, containing eight gallons, the ſecond of Italian Wine containing ſeuen gallons the third containeth fiue gallons of Spaniſh wine, all the which we will tipple out before it be day: beſides, we haue fifteene diſhes of meate, the which my ſpirit Mephoſtophiles hath fette ſo farre that it was colde before hee brought it, and they are all full of the daintieſt things that ones heart can deuiſe, but (ſaith Fauſtus) I muſt make the noate againe, and you may beleeue me Gentlemen, that this is no blinding of you, whereas you thinke that it is no naturall food, verily it is as good and as pleaſant as euer you eat. And hauing ended his tale, he commaunded his boy to lay the cloth, which done, he ſerued them with fiftéene meſſe of meate, hauing three diſhes to a meſſe, the which were all manner of Veniſon, and daintie wild fowle, & for wine there was no lacke, as Italian wine, Hungarian wine, and Spaniſh wine: and when they were all made drunke, and that they had almoſt eaten all their good cheere, they began to ſing and to dance vntill it was day, and then they departed euerie one to his owne habitation: at whoſe parting, Doctor Fauſtus deſired them to be his gueſts againe the next day following.

How Doctor Fauſtus feaſted his gueſts on the Aſhwedneſday. Chap. 43.

VPon Aſhwedneſday came vnto Doctor Fauſtus his bidden gueſts the Students, whom he feaſted very royally, inſomuch that they were all full and luſtie, dauncing and ſinging as the night before: and when the high glaſſes and goblets were caroufed one to another, Doctor Fauſtus began to play them ſome pretty feats, inſomuch that round about the hall was heard moſt pleaſant muſick, & that in ſundrie places, in this corner a Lute, in another corner a cornet, in another a Cithern, Clarigolds, Harpe, Horne-pipe: in fine, all manner of Muſicke was heard there at that inſtant, whereat all the glaſſes and goblets, cups, and pots, diſhes, and all that ſtoode on the boord began to daunce: then

Doctor

his conſcience, inſomuch that he could not abide to ſée another doe any thing, for he thought himſelfe to be the principal Coniurer in the world: wherefore doctor Fauſtus went to the table whereas the other Iugglers kept that Lilly, and ſo he tooke a ſmal knife and cut off the ſtalke of the Lilly, ſaying to himſelfe: none of them ſhould blinde Fauſtus: yet no man ſaw Fauſtus to cut the Lilly, but when the reſt of the Iuglers thought to haue ſet on their maſters head, they could not, wherefore they looked on the Lilly, and found it bleeding: by this meanes the Iugler was beguiled, and ſo died in his wickednes, yet not one thought that Doctor Fauſtus had done it.

How the old man the neighbour of Fauſtus ſought to perſwade him to amend his euill life, & to fall vnto repentance.

Chap. 48.

A Good Chriſtian, an honeſt and vertuous olde man, a louer of the holy Scriptures, who was neighbor vnto doctor Fauſtus, when he perceiued that many ſtudents had their recourſe in & out vnto Doctor Fauſtus, hee ſuſpected his euill life, wherefore like a friend he inuited Doctor Fauſtus to ſupper vnto his houſe, vnto the which he agreed: and hauing ended their banquet, the old man began with theſe words: My louing friend and neighbour Doctor Fauſtus, I am to deſire of you a friendly and Chriſtian requeſt, beſéeching you that you will vouchſafe not to be angry with me, but friendly reſolue me in my doubt and take my poore inuiting in good part. To whom doctor Fauſtus anſwered: my louing neighbour, I pray you ſay your mind. Then began the old Patron to ſay: My good neigbour, you know in the beginning how that you haue defied God, and all the hoaſt of heauen, and giuen your ſoule to the diuell, wherewith you haue incurred Gods high diſpleaſure, and are become frō a Chriſtiā, far worſe then a heathen perſon: oh conſider what you haue done, it is not only the pleaſure of the body, but the ſafetie of the ſoule that you muſt haue reſpect vnto: of which if you be careleſſe, then are you caſt away, and ſhall remaine in the anger of the almighty God. But yet it is time enough doctor Fauſtus, if you repent & call vnto the Lord for mercie, as we haue exāple in the Acts of the Apoſtles the 8 chap. of Simon in Samaria, who was led out of the way, aſſeming that he was Simon homo ſanctus. This man was notwithſtanding in the ende conuerted, after that hee had heard the ſermon of Philip, for he was baptized and ſaw his ſinne and repented. Like wiſe I beſéech you good brother doctor Fauſtus, let my rude ſermon be vnto you a conuerſion: and forget the filthy life that you haue ledde: repent, aſke mercy, and liue: for Chriſt ſaith, Come vnto mee all that are

weary, and heauy laden, and I will refreſh you. And in Ezechiel, I deſire not the death of a ſinner, but rather that he will conuert & liue.

Let my wordes good Brother Fauſtus, pearce into your adamant heart, & deſire God for his ſon Chriſt his ſake to forgiue you. Wherefore haue you ſo long liued in your diueliſh practiſes, knowing that in the old and new teſtament you are forbidden, and that men ſhould not ſuffer any ſuch to liue, neither haue any conuerſation with them, for it is an abhomination vnto the Lord: and that ſuch perſons haue no part in the kingdome of God. All this while Doctor Fauſtus heard him very attentiuely, and replied. Father, your perſwaſions like me wondrous well, and I thanke you with all my heart for your good will and counſell, promiſing you as far as I may to allow your diſcipline: whereupon he tooke his leaue And being come home, he laide him very penſiue on his bed, bethinking himſelfe of the wordes of the olde man, and in a manner began to repent that he had giuen his ſoule to the diuel. Intending to denie all that he had promiſed to Lucifer. Continuing in theſe cogitations, ſuddainly his ſpirit appeared vnto him, clapping him vpon the head, and wrung it as though he would haue pulled his head from his ſhoulders, ſaying vnto him: Thou knoweſt Fauſtus that thou haſt giuen thy ſelfe body and ſoule to my Lord Lucifer, and thou haſt vowed thy ſelfe an enemy vnto God and vnto all men, & now thou beginneſt to hearke vnto an old doting ſole which perſwadeth thee as it were vnto good, when in deed it is too late, for that thou art the diuels, and he hath good power preſently to fetch thee: wherefore he hath ſent me vnto thee, to tell thee, that ſeeing thou haſt forfeited for that thou haſt done, begin againe and write another writing with thine owne blood, if not, then will I tear thee all to peeces. Hereat Doctor Fauſtus was ſore afraid, and ſaid: my Mephoſtophiles, I will write againe what thou wilt: wherefore he ſate him downe, and with his owne blood hee wrote as followeth: which writing was afterward ſent to a deere friend of the ſaid Doctor Fauſtus, being his kinſman.

How Doctor Fauſtus, wrote the ſecond time with his owne blood and gaue it to the diuel. Chap. 49.

I Doctor Iohn Fauſtus, acknowledge by this my deed and hand writing, that ſith my firſt writing, which is ſeuenteen yeares, that I haue right willingly beld, & haue beene an vtter enemy vnto God and all men the which I ones againe confirme, and giue fully and wholy my ſelfe vnto the diuel both body and ſoule, euen vnto the great Lucifer, & that at the end of ſeuen yeers inſuing after the date of this letter, he ſhal haue to do with me according as it pleaſeth him, either to lengthen or ſhor-

ten

ten my life as liketh him: And heereupon I renounce all perſwaders that ſeek to withdraw me from my purpoſe by the word of God, either ghoſtly or bodily. And further I will neuer giue eare vnto any man be he ſpirituall or temporall, that mouth any matter for the ſaluation of my ſoule. Of all this writing, and that therein conteined, be witnes my bloo, the which with my hands I haue begun and ended.

Dated at Wittenberg the 25. of Iuly

And preſently vpon the making of this Letter, he became ſo great an enimy to the poore olde man, that he ſought his life by all meanes poſſible but this godly man was ſtrg in the holy ghoſt, that he could not be vanquiſhed by any meanes, for about 2. dayes after that he had erected Fauſtus, as the poore man lay in his bed, ſuddainely ther was a mighty rūbling in the chamber, the which he was neuer wont to heare: and he heard as it had bene the groning of a Sow, which laſted long: whereupon the good old man began to ieſt and mock, and ſaid: oh what Barbarran cry is this: oh faire bird, what foule muſicke is this? a faire Angel, that could not tary two daies in his place: beginneſt thou now to run into a poore mans houſe, where thou haſt no power, & wert not able to keepe thy owne two daies? With theſe and ſuchlike words the ſpirit departed. And when he came home, Fauſtus aſked him how he had ſped with the old man, to whome the ſpirit anſwered, the old man was harneſſed, & that he could not once lay hold vpō him: but he would not tel how the old man had mocked him, for the diuels can neuer abide of their fall. Thus doth God defend the hearts of all honeſt Chriſtians, that betake themſelues vnder his tuition.

How Doctor Fauſtus made a marriage between two louers. Ch. 50

IN the City of Wittenberg was a Student, a gallant Gentleman, named N.N. This Gentleman was farre in loue with a Gentlewoman, faire and proper of perſonage This Gentlewomā had a knight that was a ſuter vnto her, & many other Gentlemen the which deſired her in mariage, but none could obtain her: ſo it was that this N.N was very wel acquainted with Fauſtus, and by that meanes became a ſuter vnto him to aſſiſt him in the matter. for he fell ſo farre in deſpaire with himſelfe, that he pined away to the ſkin and bones. But when he had opened the matter vnto Doctor Fauſtus, he aſked counſell of his ſpirit Mephoſtophiles, the which told him what to doe. Heereupon Doctor Fauſtus went home to the Gentleman & bad him be of good cheere, for he ſhould haue his deſire, for he would helpe him to that he wiſhed for, and that this Gentlewoman ſhould loue none other but him onely. wherfore doctor Fauſtus ſo changed the mind of the damſel by a practiſe

he thought, that ſhe ſhould do no other thing but think on him whom before ſhe had hated, neither cared ſhe for any man but him alone. The deuice was thus, Fauſtus commanded this Gentleman that he ſhould cloath himſelfe in all the beſt apparel that he had, and that he ſhould go vnto this Gentlewoman, and there to ſhew himſelf, giuing him alſo a Ring, commanding him in any wiſe that he ſhould dance with her before he departed. Wherefore he followed Fauſtus his counſell, went to her, and when they began to dance, they that were ſuters began to take euery one his Lady in his hand, & this good Gentleman tooke her whome before had ſo diſdained him, and in the dance he thruſt the ring into her hand, that doctor Fauſtus had giuen him, the which ſhe no ſooner toucht, but ſhe fel immediately in loue with him, beginning in the daunce to ſmile, and many times to giue him winks, rowling her eies, and in the end ſhe aſked him if he could loue her, and make her his wife he gladly anſwered, he was content, and hereupon they concluded, and were married, by the meanes and help of doctor Fauſtus, for there he receiued a good reward of the Gentleman.

How doctor Fauſtus led his friends into the garden at Chriſtmaſſe, and ſhewed them many ſtrange ſights, in his nineteene yeare. Chap. 51.

IN December, about Chriſtmaſſe, in the Citty of Wittenberg, were many young Gentlemen, the which were come out of the Country to make merry with their friends and acquaintance: amongſt whom there were certaine that were well acquainted with Doctor Fauſtus, wherefore they were often inuited as his gueſts vnto him, & being with him on a certaine time after dinner, he led them into his garde, where he ſhewed them all maner of flowers and freſh hearbs trees bearing fruit and bloſſomes of al ſorts, inſomuch that they wondred to ſee that his garden ſhould be ſo pleaſant that time as in the middle of ſummer: and without in the ſtreetes, and al ouer the country it lay ful of ſnow and Iſe. Wherefore this was noted of them, as a thing miraculous, each one gathering and carrying away all ſuch things as they beſt liked, and ſo departed delighted with their ſweete ſmelling flowers.

How Doctor Fauſtus gathered together a great armie of men in his extremity, againſt a Knight that would haue iniured him on his iourney. Chap. 52.

DOctor Fauſtus trauailed towards Eyſzelben, & whē he was nigh halfe the way, he eſpied ſeauen horſemen, and the chiefe of them he knew to be the Knight to whom he had played a ieſt at the Emperors Court, for he had ſet a huge paire of Harts hornes vpon his head: and when

when the Knight now saw that he had fit opportunity to be reuenged of Faustus, he ran vpon himselfe and those that were with him to mischiefe him, intending priuily to shoot him: which when Doctor Faustus espied, he vanished away into the wood which was hard by them. But when the Knight perceiued that he was vanished away, he caused his men to stand still, where as they remained, they heard all manner of warlike Instruments of musicke, as drums Flutes, Trumpets & such like. and a certaine troope of horsemen running towards them. Then they turned another way, and there also were assaulted on the same side: then another way, & yet were freshly assaulted, so that which way soeuer they turned themselues, he was incountred: insomuch that whē the knight perceiued that he could escape no way, but that they his enemies laid on him which way soeuer hee offered to flie, hee tooke a good heart, and ran amongst the thickest, & thought with himselfe, better to die then to liue with so great an infamy. Therefore beeing at handy blowes with them, he demanded the cause why they should so vse him but none of them would giue him answer, vntil doctor Faustus shewed himselfe vnto the knight, wherwithal they inclosed him round, & doctor Faustus said vnto him, sir, yeeld your weapon, and your selfe, otherwise it will goe hard with you. The knight knew no other but that he was inuironed with an hoast of men, (where indeed they were none other then diuels) yeelded: then Faustus tooke away his sword, his peece, & horse, with all the rest of his companions. And further he said vnto him Sir, the chiefe Generall of our army hath commaunded to deale with you according to the law of Armes, you shall depart in peace whither you please, and then he gaue the knight a horse after the manner, & set him thereon, so he rode, the rest went on foote vntill they came to their Inne, where being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almost sunke & drowned, but he escaped: and comming home, the knight perceiued his Page so bemired & on foot, asked where his horse was become: who answered that he was vanished away: which when the Knight heard, he said, of a truth this is Faustus his doing, for hee serueth me now as hee did before at the Court, only to make me a scorne and a laughing stock.

How Doctor Faustus caused Mephostophiles to bring him 7. of the fairest women he could finde in all the Countries he had trauailed in, in the 20 yeare.

When D. Faustus called to mind, that his time from day to day drew nigh, he began to liue a swinish & epicuritly life, wherfore he commaunded his Spirite Mephostophiles to bring him seauen of

the faireſt women that he had ſeene in all the time of his trauel: which being brought, firſt one and then another, he lay with them all, inſomuch that he liked them ſo well, that he continued with them in all manner of loue, and made them to trauell with him in all his iournies: Theſe women were 2. Netherlands, one Hungarian, one Engliſh, two Wallons, one Franckfander: and with theſe ſweet perſonages he continued long, yea euen to his laſt end.

How Doctor Fauſtus found a maſſe of money, when he had conſumed 22. of his yeares. Chap. 54.

TO the end that the diuell would make Fauſtus his onely heire, hee ſhewed vnto him, where he ſhould goe & finde a mighty huge maſſe of mony, and that he ſhould haue it in an old Chappell that was fallen downe: halfe a mile diſtant from Wittenberg there he bad him to dig, and ſhould find it, the which he did, and hauing digged reaſonable deep, he ſaw a mighty huge ſerpent, the which lay on the treaſure it ſelfe, the treaſure it ſelfe lay like a huge light burning: but doctor Fauſtus charmed the Serpent that he crept into a hole, and when he digged deeper to get vp the treaſure, he found nothing but coales of fire: there alſo he heard and ſaw many that were tormented, yet notwithſtanding hee brought away the coales, & when he was come home, it was all turned into ſiluer and gold, as after his death was found by his ſeruant, the which was almoſt about eſtimation a thouſand Gilders.

How Doctor Fauſtus made the ſpirit of faire Helena of Greece his owne Paramour and bedfellow in his 23. yeare Chap. 55.

TO the end that this miſerable Fauſtus might fil the luſt of his fleſh, and liue in all maner of voluptuous pleaſures, it came in his minde after he had ſlept his firſt ſleepe, & in the 23. yeare paſt of his time, that he had a great deſire to lie with faire Helena of Greece, eſpecially her whome he had ſeene & ſhewed vnto the ſtudents at Wittenberg, wherfore he called vnto his ſpirit Mephoſtophiles, commaunding him to bring him the faire Helen, which he alſo did, whereupon he fell in loue with her, & made her his common concubine & bedfellow, for ſhe was ſo beautiful and delightfull a peece, that he could not be one houre from her, if he ſhould therfore haue ſuffered death, ſhe had ſo ſtolne away his heart, & to his ſeeming in time ſhe was with child & in the end brought him a man child, whom Fauſtus named Iuſtus Fauſtus: this child ſolde D. Fauſtus many things that were to come, and what ſtrange things were done in forraine Countries: but in the end when Fauſtus loſt his life, the mother and the childe vaniſhed away both together.

How Doctor Fauſtus made his will, in which he named his ſeruant Wagner to be his heire, Chap. 56. Doctor

DOctor Faustus was now in this 24. and last yeare of his, he had a pretty stripling to his seruant, the which had studied also at the Vniuersitie of wittenberg: this youth was very wel acquainted with his knaueries & sorceries, so that he was hated as well for his owne knauerie, as also for his maisters: for no man would giue him entertainment into his seruice, because of his vnhappines, but Faustus: this Wagner was so welbeloued with Faustus that he vsed him as his son: for doe what he would, his maister was alwaies there with wel contented. And when the time drew nigh that Faustus should end, he called vnto him a Notary and certaine maisters, the which were his friends, and often conuersant with him, in whose presence he gaue this Wagner his house and garden. Item, he giue him in ready mony 1600 guilders. Item, a Farme. Item a gold chaine, much plate and other houshold stuffe. That gaue he all to his seruant, & the rest of the time he meant to spend in Ins and Students company, drinking and eating, with other follitie; and thus he finished his Will for that time.

How Doctor Faustus fell in talke with his seruant touching his Testament, and the couenants thereof. Chap. 57.

NOw when his wil was made Doctor Faustus called vnto him his Seruant, saying, I haue thought vpon thee in my Testament, for that thou hast beene a trusty seruant vnto me, and a faithfull, and hast not opened my secrets, and yet further (said he) aske of me before I die what thou wilt, and I will giue it vnto thee. His seruant rashly answered, I pray you let me haue your cunning. To which Doctor Faustus answered, I haue giuen thee all my bookes, vpō this conditiō that thou wouldst not let them be common, but vse them for thine owne pleasure, & study carefully in them. And dost thou also desire my cunning? That maiest thou peraduenture haue, if thou loue and peruse my boks well. Further (said Doctor Faustus) seeing that thou desirest of me this request. I will resolue thee: my Spirit Mephostophiles his time is out with me, and I haue nought to commād him as touching thee, yet will I help thee to another, if thou like wel thereof. And within three daies after he called his seruant vnto him, saying: art thou resolued? wouldest thou verily haue a Spirite? Then tell me in what maner or forme thou wouldst haue him? To whō his seruant answered, that he would haue him in the forme of an Ape: whereupon presently appeared a Spirit vnto him in manner and forme of an Ape: the which leaped about the house. Then said Faustus ser, there hast thou thy request, but yet he wil not obey thee vntil I be dead, for when my spirit Mephostophiles shal fetch me away, then shal thy spirit be bound vnto thee, if thou agree, &

thy

thy Spirit shalt thou name Akercocke, for so is he called: but all this is vpon condition that yourpublish my cunning & my merry conceites: with all that I haue done (when I am dead) in an history: and if thou canst not remember all, the spirit Akercocke will helpe thee: so shal the great acts that I haue done be manifest vnto the world.

How Doctor Faustus hauing but one moneth of his appointed time to come, fell to mourning & sorrow with himselfe for his diuelish exercise. Chap. 58.

TIme ran away with Faustus, as the houre glasse, for hee had but one moneth to come of his 24. yeeres, at the end whereof he had giuen himselfe to the diuell body and soule, as it is before specified. Here was the first token, for he was like a taken murtherer, or a theefe, the which findeth himselfe guilty in conscience, before the Iudge haue giuen sentence, fearing euery houre to die: for he was grieued, and wailing spent the time, went talking to himselfe, wringing of his handes, sobbing and sighing, he fell away from flesh, and was very leane, and kept himselfe close: neither could hee abide to see or heare of his Mephostophiles any more.

How Doctor Faustus complained that he should in his lusty time and youthfull yeres die so miserably. Chap. 59.

THis sorrowfull time drawing neere so troubled doctor Faustus, that he began to write his minde, to the end he might peruse it often, and not forget it, and is in manner as followeth.

Ah Faustus, thou sorrowfull and wofull man, now must thou goe to the damned company in vnquenchable fire, whereas thou mightest haue had the ioyfull immortalitie of the soule, the which thou now hast lost. Ah grosse vnderstanding and wilfull will, what seazeth on my limmes, other then a robbing of my life? We waile with me my sound and healthfull body, and wit and soule: bewaile with me my senses, for you haue had your part and pleasure as well as I: Oh enuie and disdaine, how haue you crept both at once vnto mee, and howe for your sakes, I must suffer all these torments, Ah whither is pitie and mercy fled? Vpon what occasion hath heauen repayed me with this reward, by sufferance to suffer me to perish? Wherefore was I created of man? The punishment I see prepared for mee, of my selfe now must I suffer. Ah miserable wretch, there is nothing in this world to shew mee comfort: then woe is me, what helpeth my wailing?

Another complaint of doctor Faustus. Chap. 60.

OH poore, wofull & weary wretch: oh sorrowfull soule of Faustus, now art thou in the number of the damned, for now must I waite for

for vnmeasurable paines of death, yea far more lamentable then euer yet any creature hath suffered. Ah senseles, wilfull, & desperate forgetfulnes. Oh cursed and vnstable life. O blind and careles wretch, that so hast abused thy body, sence and soule, O foolish pleasure, into what a weary labyrinth hast thou brought me blinding mine eies in the clerest day? Ah weake heart, Oh troubled soule, where is become thy knowledge to comfort thee? Oh desperate hope, now shall I neuer more bethought vpon: Oh care vpon carefulnesse, and sorrowes on heapes, Ah grieuous paines, that pierce my panting heart, whom is there now that can deliuer me? Would to God that I knew where to hide me, or into what place to creepe or flie. Ah, wo, wo is me, be where I will, yet am I taken. Herewith poore Faustus was so sorrowfully troubled, that he could not speake or vtter his mind any further.

How Doctor Faustus bewailed to thinke on hell & of the miserable paines therein prouided for him. Chap. 61.

NOw thou Faustus, damned wretch, how happy wert thou if as an vnreasonable beast thou mightest die without soule, so should not feele any more doubts? But now the diuell will take thee away both body and soule, & set thee in an vnspeakeable place of darkenesse: for although others soules haue rest & peace, yet I poore damned wretch must suffer al maner of filthy stench, paines, cold, hunger, thirst, heate, freezing, burning, hissing, gnashing and all the wrath & curse of God, yea, al the creatures that God hath created are enemies to me. And now too late I remember that my spirit Mephostophiles did once tell me there was great difference amongst the damned: for the greater the sin the greater the torment: for as the twigges of a tree make greater flame then the trunke thereof, and yet the trunke continueth longer in burning, euē so the more that a man is rooted in sin, the greater is his punishmēt. Ah thou perpetual damned wretch, now art thou throwne into the euerlasting fiery lake that neuer shall be quenched, there must I dwell in all maner of wailing sorrow, miserie, paine, tormēt, griefe, howling sighing, sobbing, running of eyes, stinking at nose, gnashing of teeth, feare to the eares, horror to the conscience, & shaking both of hand and foot. Ah that I could carry the heauens vpon my shoulders so that there were time at last to quite me of this euerlasting dānation: Oh who can deliuer me out of the feareful tormenting flame, the which I see prepared for me? Oh there is no helpe, nor any man that can deliuer me, nor any wailing of stones can helpe me, neither is there rest to be found for me day or night. Ah wo is me, for there is no helpe for me, no shield, no defence, no comfort. Where is my hold & knowledge

dare I not truſt: and for a ſoule to God-wards that haue I not, for I ſhame to ſpeake vnto him: if I doe, no anſwere ſhall be made me, but he will hide his face from me, to the end that I ſhould not beholde the loyes of the choſen. What meane I then to complaine where no helpe is? No I know no hope reſteth in my gronings. I haue deſired that it ſhould be ſo, and God hath ſaid Amen to my miſdoings: for now I muſt haue ſhame to comfort me in my calamities.

Here followeth the miſerable and lamentable end of doctor Fauſtus, by the which all Chriſtians may take an example and warning. Chap. 62.

THe full time of doctor Fauſtus his 24. yeares being come his ſpirit appeared vnto him giuing him his writing again, & commaunding him to make preparation, for that the diuell would fetch him againſt a certaine time appointed. Doctor Fauſtus mourned and ſighed wonderfully, & neuer went to bed, nor ſlept winke for ſorrow. Wherefore his ſpirit appeared again, comforting him and ſaying: Why Fauſtus, be not thou ſo cowardly minded, for although that thou loſeſt thy body, it is not long vnto the day of Iudgement, and thou muſt die at the laſt, although thou liue many thouſand yeares. The Turks, the Iewes, & many an vnchriſtian Emperor are in the ſame condēnation: therefore my Fauſtus be of good courage, & be not diſcomforted, for the diuel hath promiſed that thou ſhalt not be in paines as the reſt of the dāned are. This and ſuch like comfort he gaue him, but he told him falſe, and againſt ỹ ſaying of holy Scriptures. Yet doctor Fauſtus that had none other expectation but to pay his debts with his owne ſkin, went (on the ſame day that his ſpirit ſaid the diuell would fetch him) vnto his truſtie and deereſt beloued brethren and companions, as Maiſters & Batchelers of Arte, and others ſtudents more, the which often viſited him at his houſe in merriment: theſe he intreated that they would walke into the Village called Rimlich, halfe a mile from Wittenberg, and that they would there take with him for their repaſt of a ſmall banket, the which they all agreed vnto: ſo they went together, and there held their dinner in a moſt ſūptuous maner. Doctor Fauſtus with them (diſſemblingly) was merry, but not from the heart: wherefore he requeſted them that they would alſo take part of his rude ſupper: the which they agreed vnto: for (quoth he) I muſt tell you what is the Victulers due: and when they ſleeped (for drinke was in their heads) then Doctor Fauſtus paide and diſcharged the ſhot, and bound the Students & the Maiſters to go with him into another roome, for he had many wonderfull matters to tell them, and when they were entred the roome as he requeſted, doctor

Fauſtus

Faustus said vnto them as hereafter followed.

An Oration of Faustus to the Students. Chap. 63.

MY trustie and welbeloued friends, the cause why I haue inuited you into this place, is this: Forasmuch as you haue knowne me this many yeares in what maner of life I haue liued, practising all maner of coniurations & wicked exercises, the which I obtained through the helpe of the diuell into whose diuelish fellowship they haue brought me, the which vse the like art and practise, vrged by the detestable prouocatiõs of my flesh, & my stiff-necked rebellious will, with my filthy infernall thoughts, the which were euer before mee, pricking me forward so earnestly, that I must perforce haue the consent of the diuel to aid me in my deuises. And to the end I might the better bring my purpose to passe, to haue the diuels aide & furtherãce, which I neuer haue wanted in my actions, I haue promised vnto him at the end and accomplishing of 24. yeeres, both body and soule, to doe therewith at his pleasure: and this day, this dismall day, those 24. yeeres are fully expired, for night beginning, my houre-glasse is at an end, the direful finishing whereof I carefully expect: for out of all doubt this night he will fetch me, to whom I haue giuen my selfe in recompence of his seruice, both body and soule, and twise confirmed writings with my proper blood. Now haue I called you my welbeloued Lords, friends, brethen, and fellowes, before that fatall houre, to take my friendly farewell, to the end that my departing may not hereafter be hidden from you beseeching you herewith curteous louing Lords and brethren, not to take in euill part any thing done by me, but with friendly commendations to salute all my friends and companions whersoeuer, desiring both you & them if euer I haue trespassed against your minds in any thing, that you would heartily forgiue me: and as for those lewd practises the which this full 24. yeeres I haue followed, you shall hereafter finde them in writing: and I beseech you let this my lamentable end to the resdue of your liues be a sufficiẽt warning that you haue God alwais before your eyes, praying vnto him that he would euer defend you frõ the temptation of the diuell and all his false deceits, not falling altogether from GOD, as I wretched and vngodly damned creature haue done, hauing denied and defied baptisme, the Sacrements of Christs body, God himselfe, all heauenly Powers, and earthly men: yea, I haue denied such a God ỹ desireth not to haue one lost. Neither let the euill fellowship of wicked companions mislead you as it hath done me: visite earnestly and oft the Church, warre and striue continually against the diuell with a good and steadfast beleefe in God, and

Jeſus Chriſt, and vſe your vocation in holines. Laſtly to knit vp my troubled Oration, this is my friendly requeſt, that you would to reſt, & let nothing trouble you: alſo if you chance to heare any noiſe, or rumbling about the houſe, be not therewith afraid, for there ſhall no euill happen vnto you: alſo I pray you ariſe not out of your beds. But aboue all things I intreat you, if you hereafter find my dead carkas, conuey it in the earth, for I die both a good and bad chriſtiã, for that I knowe the diuell will haue my body, and that would I willingly giue him, ſo that he would leaue my ſoule in quiet: wherefore I pray you that you would depart to bed, and ſo I with you a quiet night, which vnto mee notwithſtanding will be horrible and fearefull.

This Oration or declaration was made by Doctor Fauſtus, & that with a harty and reſolute minde, to the end he might not diſcomfort them: but the Students wondred greatly thereat, that he was ſo blinded for k nauerie, coniuration, & ſuch like foolish things, to giue his bodie and ſoule vnto the diuell: for they loued him intirely, & neuer ſuſpected any ſuch things before he had opened his mind vnto thē: wherefore one of them ſaid vnto him; Ah friend Fauſtus, what haue you done to conceale this matter ſo long from vs? we would by the helpe of good diuines and the grace of God haue brought you out of this net, and haue torne you out of boundage & chaines of Sathan, whereas now we fear it is too late, to the vtter ruine of your body and ſoule. Doctor Fauſtus anſwered, I durſt neuer doe it, although I often minded to ſettle my ſelfe vnto godly people, to deſire counſell and helpe, as once mine olde neighbour counſelled me, that I ſhould follow his learning and leaue all my coniurations, yet when I was minded to amend, and to follow that good mans counſell, then came the diuell and would haue had me away, as this night he is like to doe, and ſaid ſo ſoone as I turned again to God he would diſpatch me altogether. Thus euen thus, (good gentlemen and my deere friends) was I inthralled in that ſatanicall band, all good deſires drowned, al pitie baniſhed, al purpoſe of amendmēt vtterly exiled, by the tyrānous threatnings of my deadly enemie. But when the Students heard his words they gaue him counſel to do nought elſe but call vpon God, deſiring him for the loue of his ſweete Sonne Jeſus Chriſts ſake to haue mercie vpon him, teaching him this forme of prayer: O God be mercifull vnto me, poore and miſerable ſinner, and enter not into iudgement with me, for no fleſh is able to ſtand before thee: although O Lord I muſt leaue my ſinfull body vnto the diuell, being by him deluded: yet thou in mercie maieſt preſerue my ſoule.

This

[illegible]nforting o[illegible]
[illegible] the Host of the [illegible]
[illegible]ll. The Students lay [illegible]
[illegible]nd they heard a mightie noise an[illegible]
Snakes and Adders: with that the hall doore [illegible]
Faustus was: that he began to crie for helpe, saying, murther, [illegible]
but it came forth with halfe a voice hollowly: shortly after they heard him no more. But when it was day, the Students that had taken no rest that night, arose and went into he hall in the which they left doctor Faustus, where notwithstanding they found not Faustus, but al the hall lay besprinckled with blood, his braines cleauing to the wal: for the diuell had beaten him from one wall against another: in one corner lay his eyes, in another his téeth, a pittifull & fearfull sight to behold. Then began the Students to waile and weepe for him, and sought for his bodie in many places: lastly they came into the yard, where they found his body lying on the horse dung most monstrously torne, & fearefull to behold, for his head and all his ioynts were dashed in peeces.

The forenamed Students and Masters that were at his death, haue obtained so much, that they buried him in the village where he was so greeuously tormented. After the which, they returned to Wittenberg, and comming into the house of Faustus, they found the seruant of Faustus very sad, vnto whom they opened all the matter, who tooke it exceeding heauily. There found they also this historie of Doctor Faustus noted and of him writen, as is before declared, all saue onely his end, the which was after by the students thereto annexed: further, what his seruant had noted thereof, was made in an other booke. And you haue heard that he held by him in his life the spirit of faire Helena, ẏ which had by him one Sonne, the which he named Iustus Faustus, euen the same day of his death they vanished away, both mother and sonne. The

…here we hau…
…end, that we may rem…
…alwaies before our eyes
…all the dates of our life, with
…prayer, and withall our strength & soule to glo-
…rifie his holy name, defying the diuell and all his workes,
to the end we may remaine with Christ in al end-
lesse ioy: Amen, Amen; that with I vnto
euery Christian heart, and Gods
name to be glorified
Amen.

FINIS.